

1589. 18

DAVIDS
SING against
great GO-
LIAH:

Conteining diuers no-
table Treatises, the
names whereof fo-
low next after the
Epistle to the
Reader:

by E. H.

Mar. 26, 42.
Watch and pracie.

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*Cum privilegio Regie
Majestatis.*



To the Right Worshipful,
Sir George Calveley knight,
High Sheriff of the
Palatine of Chester
crease of wor-
ship, &c.

He earth being the common mother and milch-nurſie of all li-
ving creatures, in due season tilled, and dili-
gentlie manured, yel-
ueth a muche more
plentiful crop of increase, if it might pos-
sibly be measured than euer at the hands
of the hus ban- man in sowing time it re-
ceiued. A pithie perſuasion . . .
neſſe, and ſuch a notable motiue to de-
ſalnes, as a better, no not the like can be
deniſed or imagined.

The consideration whereof, Right Worshipful, sinking into mi-
standing and compared wit-
fold courtesies, which conti-
sued from you,

THE E P F S T L E.

and commoditie hath incensed & set me on fire, though not as I woulde, yet as I could, to shewe some manifest signe and argumente, that I haue your Worships goodnesse in fresh and dailie memorie: whiche although I dare not vowe to require, yet wil I do what I can in some respect to deserue,

Vouchsafe therefore, Right Worshipful, in the meane time, since I haue no pretious mines, to accept and like wel of this my simple mite: simple, I confesse in common valuation: but pretious, I dare auouch, in found iudgement and reason. A booke it is, which a kinsman of mine, not so neere as deere vnto me, at my urgent request bestowed vpon mee in writing, for my priuate vse, and peculiar exercise.

Wherof when I had marked the commoditie, and sawe that to communicate the same vnto the flocke of the faithful, were much better, and more thanksworthy, than to keepe it at home in my coffer impounded as my proper possession, and portion of my patrimonie: I was won and persuaded, at the importunate suete and instance of sundrie my trustie friends, who vpon circumspe& perusing of the same, gaue it due and deserued commendation, to consent and agree, *Auctore segregante, & profus inuito,* that it

DEDICATORIE.

it should be published for the common
benefite of the multitude.

Verie loth I was, I speake my consci-
ence, to offend my kin:man and friend in
any pointe of presumption : and much
more loath, I utter my secret thought, to
greeue anie godlie and devout soule, by
detaining any thinge, the vse whereof
might increase their comfort. But being
assaulted, as I was, incessantlie, with ve-
hement persuasions and not able with al
my ffe wits, to withstand their weakest
reason, I became willing to be ordered
and ruled, as they by discretion mighte
dispose me in so honest a request,

The same not in writing, Right Wor-
shipful, as I had it : but in printe, as you
haue it, being the firstlings of a Cheshire
wit, gathered in a famous seedeplot of
great learning and profound knowlege,
I present vnto you with such submission
as beseemeth an inferiour to his superi-
our, a client to his patron, a welwiller
to his benefactor.

Beseeching you, of your accustomed
curtesie, that as you haue from time to
time beene, not onelie an earnest faou-
rer, and furtherer of godlie and zealous
men, but also a supporter and maintei-
ner of vertuous and Christian meaneings,
so it would please you, with your title of
credit and countenance, as with a shield

THE E P F S T L E.

to defend this religious worke, againste
the dargets of the malicious: that vnder-
propped with so strong a piller, and ar-
med with such furniture of munition and
defense, it may haue safe conduct and
free passage, euен through the midest of
Gods enimies, and so come to the hands
of the wel disposed and devout.

Thus abruptlie concluding, I commit
your Worship, & al yours, to the tuition
and safegarde of him, who never faileth
his, the Lord God almighty, who as hi-
thereto he hath, so hereafter he wil,
euен til the day of your death,

I doubt not blesse you with
the dew of heauen, I
meane his grace:
wherevnto I
say Amen.

* * *

Your Worships
for sundrie causes
most dutifullly bound,

WILLIAM BAKER.



The Epistle to the Reader.

Vr aduersarie the dnuell is so watchfull a lion to deuoure a man, that (as Peter speaketh,) he roreth and runneth about seeking by all meanes possible to deuoure him. This his gree dinessse to swallow vs ought to bee a sufficient motiue to make man warie, and a forceable meane to rasse him ou: of the dangerous bed of sinne: where n we daylye, yea, and almost hourely commit spirituall fornication with the dnuell.

Besides this, at baptisme our sureties in our behalfe did make their protestation before God the father, and mother Ierusalem, that wee should leaue the whorish embracings of Satan, and marrie our selues in holinesse of life unto Christ: no lesse carefullie than he in the vertue of the covenante mercifullie did offer himselfe with all his pretious iewels at baptisme.

This mariage was solemnlie celebrated by God the father, in the wonde of the virgine





TO THE READER.

Marie : but at baptisme, we in our own persons doe as it were ratifie it : protestinge that Christ shall be our husband, and that from that time we will take our farewell of the duvel, the world, the flesh and all our enimies.

Thus being married before such witnessses, we cannot reclame our league of chastitie, unles we will hauise God himselfe, and our mother the Church, and Christ himselfe with al his holye espouses to beare witness of condemnation against vs, to the ioy of Satan our capitall aduersarie.

And therefore where the duvel is called a dragon w. th seuen heads for his subtiltie : and ten horns, for his crueltie : and man is dust and ashes by nature prone to euill, and therfore un-able to withstand him : it behoueth him to take that for his weapon which may keepe him safe from the iuision of Satan : and use that remedye, whereby he may preserue himselfe from periuoy, and that is prayer.

Wherfore, when man is enuironed with enimies, when a guiltie conscience warreth against him, when the world by falshood, and the flesh by her allurements is about to deceiue him : then it standeth him upon to take prayer in hand, that he may be able to conquer al those monstrous Hydras, or rather deceiptful whores, which trim and furnish themselues some waye or other, to make Christ our Sauour a widow.

And truelie, if that man would deepeleye consider with himselfe, either that he is a periuoyed

TO THE READER.

red person that giueth place to the diuell: or that he dooth to his power make Christ a wee-
ping widowe, as crasshed Jerusalem did: or that
Satan by trapping him in his whoorish trickes
did utterly undoo him: it would not only in-
uite him, but even enforce him to praser, which
is the onely means that is able to keepe vs true
and fafhfull wifes to Christ Jesus.

And therefore the Lord our gracious Saviour
our weighing with himselfe not so much mans
naughtiness, for the which he deserueth a di-
uorsement: as Satans wonderous policie, and
his mothers wombe wherein he married vs, and
baptisme, wherein he doth apparell vs with his
righteousnes, as glorious brutes, least that wee
should playe the harlots to our owne harme,
whom he had bought with his pretious blood, he
will eth, and as it were beseecheth vs, to take
prayer, and so to take assistance, that wee maye
live chast from all sinne, even his for ever.

Come unto me, saith he, all ye that are heavy
and laden, and I will refresh you. Behold, not-
withstanding our diuers and sundrie fornications
committed with Satan: yet the Lorde
our gracious husband calleth vs unto him, as
not willing to diuorse vs: and inviteh vs to
prayer, that knowing and acknowledging our
owne weaknesses, to withstand the whorish en-
tisements of the diuell, wee maye desire him our
head to helpe and assist vs.

And trulie, as for prayer, we ought so much
the more readily to use it, because by it wee

TO THE READER.

pearse the heauens, because by it we come into the Groomes chamber, and flee as with wings into the lap of our loving husband Iesu. And what honest wife woulde not flee to her husband, when an harlot seeketh to abuse her?

Sith therefore Satan euen from the wombe by harlotish trippings seeketh to withdraw vs from so loving an husband as Christe Iesu, who shad his owne pretious heart blood to redeeme vs: then, whensoeuer he attempteth to trap vs, it shall be our best safetie to leape into his wounds, and to run into his bosome by faithfull praier, that being married to him in the vertue of the couenants, we may continue chaste to the end.

Otherwise, if being tempted wee suffer him to ouertempt vs: we shewe our selues not onlie despisers of his blood, but also propheancers of so holy a mariage, which was kepte by the blessed Trinitie in the wombe of the virgine Marie.

And with what face shall wee presente our selues before so loving an husbande as Iesu Christ, at the daye of iudgement, if that wee geelde here to the intisynge Disell, and do not by continuall and bartie praier aske assistance, that we may continue as chaste wyves, so lise with him in ioy for euer.

Wherfore, where Christ our husband crieth, Come: if we will be counted his wyues, and no whores, let vs without lingering, alvaises repaire unto him in faithfull praier, and let vs talke

TO THE READER.

talke with him in his glorious chamber, and beseech him, as he is a louing husband, that he wil take pitie upon vs, and bestowe upon vs the gift of spirituall chastitie, that so wee may bee defended from the whoorish Pharaon, who goeth about by al meanes to make him a desolute widowe.

But if man be stricken downe with the lawe, and the temptation of his unworthines withdrawe him from presenting his prayers to the maiestie of God: then muste bee consider the cursed Canaanite, who being a cur dog, by the testimonie of Christe, yet making his appeale unto him, found some crums of comforte at his handes, and so was exalted to the childrens table: looke upon this example, and let this suffice The use of the booke I commit to

discretion, to applie the same unto
thy soule, for the succour of
the same in necessitie,
and to thy bodie,
as occasion
is ministred.

Farewel in Christ.

E. H.

THE
NAMES AND NVM-
ber of the Treatises com-
prised in this booke : and
where they are to bee
found by the
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DAVIDS SLING
against great
Goliah.

The 1. Morning
praier.



Most Grati-
tus GOD,
the Father of
al happines,
and fountain
of al goodnes

o welspring of mercie that
art wont beyond merit to dis-
plaie the banners of thy fauor,
and vnlocke the closet of thy
benefits, not onlie to the nec-
die Adamite, but generallie to
all : I am a cursed Canaanite,
euen

euен a dog vnworthe to sit at
the table of thy children, or to
wait for the crums & ofskum
of their meat, ô Lord. But not-
withstanding al this, my Lord
and my God, I hope thou wilt
not whip me out of thy house,
but of a dog make me thy child
by adoption in thy son Christ,
who came into this thornie
worlde like a morning starre,
to guide al straieng dogges to
their maisters palace. The wo-
man of Canaan, she confessed
hir selfe a dog, Paul was a Saul
such a cur dog as sought by his
teethe to teare the lambes of
thy pasture, ô Lord: beth these
dogs did wander in the night
of errour, and straie from thee
their maister, to Satan thine
ennemie,

enimie, and their aduertarie. But thy sonne, mine only ioy, of meere mercie became a star to conduct them againe vnto thicke: and so I trust thou wilte deale with me, ô God of comfort, and father of mercie I doo not doubt but that as I wander in the field of vanitie, so thou wilt recall me by the lighte of thy Gospell, by the beames of thy sunne to thine house, there to dwell with thee for euer, Amen.

The 2. Morning praier.

WHAT is this worlde, ô Lord? it is euill, it is a palace of vaine pleasure, a cage of iniquitie, or rather a lumpe

lumpe of misterie . And what am I Lord ? what am I but a friende of this presente euill world, and an eneimie to thee ? what am I but a child of wrath, and sonne of darknes, so glued to sinne, and limed with iniquitie, that my body is a bodie of sinne ? What then shal I do ? shall the mountaine of sinne oppres me ? or the world with the baites of vanitie so choke me, that I shall never like an egle flie to the carcase ? nor be able to crie for helpe to thee the onely morniug star, which art woot to spread foorth the beames of comfort vnto the needie in time of extremitie ? O Lord giue me wings offaith to flie vnto thee , and powre vpon

Upon me the dewe of thy blessing, that I may bud and beare the fruit of holinesse, through the operation of thy gratiouse beames. Giue mee thy grace that I faile not in my vocation, that I may doo good, & eschew euill, and so make good that vow, which I made vnto thee in baptisime before beloued Sion. Saue me from falling, & stay my feet from slipping, by thy holy worde, which is the glasse of thy will, & a lanterne to all thein that walke in darknes, that being guided ouer this mistie world, I may arrive at the lande of promise and palace of rest in a lively faith,
Amen.

The

The 3. Morning prayer.

O Wretch that I am, who shall deliuer mee from this bo-
die of sinne ? oh what shall I doo ? shall I saye with Cain that mine iniquities are greater than can be remitted ? shall the mist of mine iniquities choke me ? shal the surging waues of mounting sinne drowne me ? or shal I sinke in the pit of desperation ? no : I wil not. For the sunne of mercie can disperse the thicke mist and greate cloud of mine iniquitie : the parching beame of thy sunne, ô Lord, is not onelie able to caline , but also to drie vp the angrie floud of sinne : and

and so to dash the ship of Satan that diuelish pirat against the sands. So that no storme of the diuel shal ouerturne mee, no raging blaste of sinne shal dismaye me, no thundercracke of biting conscience shal sink the little barke of my weake faith, which is grounded vpon a rocke, and ouercometh the world. Indeed if I were left to my selfe, then were there no waie but sinkinge and shipwracke: but thanks be to thee, ô gratious god for it, thou hast not left me to my selfe to wade in the gulfe of desperation: but thou hast spred foorth the beames of thy mercie, and by the heate of thy charitie dried the gulfe, and kept mee from

dan-

danger: to thee therefore bee
al glorie, Amen.

The 4. Morning praier.

 He glorious face
of the sunne, which
sheweth it selfe, &
casteth his beams
ouer the whole world, I take it
for an argument and earnest
penie of thy good wil toward
thy children : in the number
of whome I account my selfe,
though cheefe of sinners, and
not worthie to loise the latchet
of thy sonnes shooe. For if we
enioye such a benefite in this
strange countrie togithet with
thine enimies : then what ioy-
ous sightes, what store of thy
goodnes shall we reape in our
natu-

natural countrie, the blisfull
land of Canaan, where we shal
not see this worldelie sunne
and eie of the world, but thee,
euen thee, good Lord, face to
face, the sunne of glorie, and
onelie starre of maiestie? Such
ioies, ô Lorde, shal we haue in
the beholding of thee, as nei-
ther eie hath seene, nor eare
hath heard, nor hart ever con-
ceiued. Such iois, I saie, as passe
the reach, not onelie of man,
but also of Angels and Arch-
angels to esteeme of. Blessed
are the doore keepers of this
house of ioye, where thou, ô
Lorde, the sunne of righteous-
nes doost most clearely spread
forth the beames of thy diuine
maiestie. Ah! how long shal I
liue

liue in prison? how long shal I iournie in this bodie of sinne, before I see thee? Lord, let thy kingdome come. Come Lord Iesus, come I beseech thee: Amen.

The 1. Euening
praier.

O Lorde, it is of mercie without merit that I am a branch of the vine Iesus: that I am thy house, and temple of the holie Ghost. It is of iustice that thou hast appoyned thine house to be a place of praier: and of dutie therefore that we should pray vnto thee. For this, ô Lord, I thanke thee, that

that thou haft made me thy
childe to lodge thee, and I ac-
knowledge that of dutie I am
bound to serue thee. But giue
me, ô Lord, the grace of thy
spirite to conduct mee in the
waie of thy wil, clense or cre-
ate a new hart within me, that
I may be a fit lodging for thee,
and ycelde vp the sanguarie sa-
crifice vnto thee, which thou
requirest of euery Christian,
I meane the sacrifice of praier
the sacrifice of the heart, which
sauoureth sweerelie vnto thee,
And at this time in hope of the
assistance of thy spirit, I desire
thee, that as thou haft of mer-
cie couered me this day vnder
thy wings of safetie : so thou
wilt defend and keepe me this
night

night from itorming Sathan,
who is woont, not onlie by day
but also and that especiallye
by nighte, to vndermine man,
when his senses are fettercd in
bandes of rest. But I doo hope
good Lorde, that as I am then
most vnable to withstand the
buffets of Satan, so thou wilte
be most readie to succour me :
partlye because thereby thou
shalte vnlocke the rich chest of
thine infinite mercie, and part-
lye because thou louest euery
thing which thy handes haue
made. I will lay me downe
therefore in hope of thy
protection, to whom

be all glorie,

Amen.

The

The. 2. Euening praier.

O Most mightie and wise God, powre into mee abundantly the oile of thy grace: vnfetter my stammering tong, that I may utter: and vnbspill the strings of my blind & want hart, that I may sufficientlie conceiue the infinitenes of thy fauour vnto me. But what should I say of thine infinite goodnes, which thou hast shewed vpon me? where shall I begin, or where shall I end to discourse of thy mercie? I was nothing; and what did moue thee to make mee a man endued with reason? and why not a tree, a frog, a beast?

B. I.

I

I am brought to a nonplus, o
Lord, what shall I saie ? I did
disgrace thy goodnes, and doo
deface by my daylie sinnes the
image of innocencie, so that I
was not onely borne wrapped
in damnable estate, but also
daily incur the danger of dam-
nation; and yet doost thou vn-
derprop mee in the promised
seede, in that blessed seede of
Abraham, euен thine own and
one only beloued sonne Iesus
Christ, by whom thou hast re-
deemed mee : My body and
soule were maruelously eclip-
sed for want of grace, and are
dailie filthied in the puddle of
iniquitie, the reward whereof
was death. But what moued
thee, I being a cast away, euен
thine

thine vtter enemy to waih and
bathe me in the streame of thy
sonnes pretious blood ? I can-
not tel, good Lorde, it was thy
mercie : to thee therefore be
the glorie both now and euer,
Amen.

The 3 Euening praier.

O Good G O D, the
sun is gon downe,
the web of this day
is spun almost, and
night is at hand. After day suc-
cedeth night, after light dark-
nes, after faire weather a clou-
die firmament, and frowning
element . There is a mysterie
locked in this, good God ; for
thereby thow doest lessen vs of
our mortalitie . Our birth and

life is like the daie ; our death
is like the night: as the day pe-
risheth, so doth our life vanish
with the vapour: and as night
succedeth the daie , so death
followeth life , the terme and
period of these our daies. O
sweet Iesus of thy mercie beat
this lesson into my head, and take
away the vaile from my mind,
that I may not onelie know
and acknowledge, but hou-
elie remember, that I am mor-
tal. For it would be a bridle to
restraine mee from ranging li-
centiously, and a spur to incite
me to liue holilie al the conti-
nuance of this my pilgrimage.
Thy sprit hath spoken it : Re-
member thine end , and thou
shalt

shalt neuer perish. Giue mee
therfore thy grace, that I maie
remember faithfully the night
of this my bodie, when I shal
sleepe in the bosome of the
earth, til y trumpet shal sound
& cal me to iudgement. Help
mee, Lorde, before this night:
Lord saueme or else I perish,
Amen.

The 4. Euening praier.

O Louing Lorde of
labouring and la-
den heartes, looke
downe with the
cie of thy pittie, see the altar of
the crosse, where thy sonne,
thine onelie beloued babe is
slaughtered. Behold, ô father
of heauen, his hands and feete

bored, his head crowned with thornes, his thirst quenched with vineger, his side wounded, and streaming blood; attend, deere father, the crie of his bloodie sweat, his long fasting, his great patience, his bodie racked and crucified, al crie vnto thee for mercie, for mercie: father, ô father fauor and pardon him. This is the trumpetor of ioy, this is he that bloweth the blast of comfort and soules solace: heare him heare, ô Lord: attend not my life, mark not my steps, for my life is vnsauorie, and my steps are crooked: let the crie of thy bleeding babe inoue thee to mercie, and put thee in mind of thy couenant, that in him al the

the nations or the world shuld
be blessed. Blesse me, ô Lord,
better me with the dew of thy
blessings, and let the drops of
thy sonnes blood, by a liuely
faith, distill into my hart, and
fructifie it with workes woor-
thy repentance, I beseech thee,
Amen.

*A praier for all times a-
gainst the power of
Sathan.*

THe diuel, ô Lorde,
like a roring lion,
runneth about, in
euery corner, hee
lurketh, and euer he gapeth to
deuoure the lambs of thy pa-
sture. He is an enemie not on-
lie redie to deuour vs, but al-
b.4. so

to able to catch vs in the inare
of iniquitie against thy diuine
maiestie. For dailie do we eate
the sower grape of nature, and
sauor of vnseasoned & rotten
Adam, in whose sinfull act we
are wrapped by desert in con-
demnation, and becom bond-
slaues of Satan, vnlesse thou, o
Lord do season our harts with
the oile of thy grace, and wash
vs in the water of thy mercie,
that being clenched from sinne,
and made as white as snowe
with the merits of thy sonne,
the diuel may lose his title, and
forget his obligation that hee
had against vs, & wee be quit-
ted from his tyrannie. We be-
seedh thee therfore, o gratious
father of heauen, with thy
power

power to bridle Satan, and in thy mercie to beare with vs, with thy might to master him, and in thy grace to graffe vs in Iesus the liuely vine of mercy, that growing in him, no storm may be able to tosse and ouerturn vs, we beseech thee, Amen.

Another.

Dailie, ô Lord, doe wee
pasle the limits of thy wil; wee sinne at the least seuen
times a day, and pledge mo-
ther Eue in the dregs of na-
ture. This is the frailtie of the
flesh, and this is the weakenes
of al Adams issue: a miserable
case, ô Lord, vnles in thy mer-
cie thou wilt wrap vs and co-
uer the nakednesse of nature
with y white raiment of grace,

b 5. that

that we being thine, may neuer despair for any brunt of storming Satan, be it neuer so perilous. L O R D saue vs, in thy mercie saue vs, haue pitie and compassion vpon vs, and marke not our steps, which are crooked, but cast the eie of thy fauour vpon thy sonne Christ, who was content to suffer the bleeding paines of the crosse to satisfie thy wrath, & to deliuer vs from the sting of an hellie conscience. We beseech thee therefore, ô louing Lord, not to obserue our iniquities, but to wash vs from the guiltines of sinne in the flood of thy mercies, and so to saue vs, that being dead in iniquitie, and yet sauued of thine infinite pitie,

tie, we may giue al glory vnto thee, and sing with our mother the Church, that saluation on- ly belongeth to thee, Amen.

A praier for al afflicted Christians.

Great are the trou- bles of the righte- ous, ô Lorde, and many they be that arise against thee and thine an- nointed, like wolues to teare them, and butchering Herods to behead and dispatch them. Euen for thy sake, ô Lorde, are thy children brought to the slaughterhouse, for the testi- monie of thy truth are they tied in bands, and beaten with wands daielie. Up Lord, arise and

and strike thine enimies vpon
the cheekebone, lift vp thy rod
of iron, and dash the vnfauou-
rie and sower vessels of iniqui-
tie in peeces, with the fan scat-
ter the chaffe, and gather thy
corne into the garner of ioy,
Let it be beaten, but let it not
be broozed with the threshold
of this tyrannous wolfe, that
being freed from the chaffe of
nature, and seuered from the
coele of euill liuers, it may be
found with the loste groat, and
laid vp in thy treasure of eter-
nal pleasure for euer. Doo thy
good wil, ô gratiouse God, beat
them, beat them and buffet vs
sharpelie, ô Lord, so thou sauе
vs of thy mercie, and plucke vs
out of danger by the hand of
thy

thy mightie power, prop vs
with thy power, that wee may
magnifie thee of thy mercie,
Amen.

Another.

TH E mountaines of this
worlde are manie and
mighty, ô Lorde, and little is
the flocke of thy sheepe. The
mountaines are parched with
furie against thy congregati-
on, to presse with the weight
of their tyrannie the babes of
thy familie. Awake therefore
ô Lorde, sleepe not, slumber
not, but awake and defeate
their imagined mischeefe, as
thou hast promised, that they
that trust in thee shall bee as
mount Sion, which cannot bee
remoued. Suffer them to beat

vs.

vs, that we might liue godliily
in thee : but so let them buffet
vs, that they neuer oueriniasster
vs, that according to thy pro-
mise, as mount Sion, we may
not be mooved. Giue vs grace
to trust in thee whatsoeuer be-
tide vs, and neuer to start from
thee, whatsoeuer smart we suf-
fer, that continuing to the end,
wee may be blessed with thee
for euer. And for the moun-
tains of this world, either euen
them with the vallie & babes
of thy familie, or else pare and
parch them with the beames of
thy iudgment. Thy wil be don
o Lord, thy kingdom come,
and saue vs, we be-
seedi thee,
Amen.

*A praier for the
Queene.*

O Louing God, wee
thanke thee for the
great care, which
thou hast ouer thy
Church. She hath bene tossed
with the waues of this worlde,
and the preaching of thy word
did suffer shipwrack: but now
o Lord, now of meere mercie
thou hast repaired the braken
hart of Ierusalem, and gladden-
ned our harts with the wine of
comfort. For thou hast ap-
pointed a mother ouer Sion,
to dierish and defend her from
al her storming aduersaries: so
that by hir meanes we are fre-
ed from the slauerie of the Ro-
mish

missh Pharao, and sauued from
the sore of heresies, wherewith
thy deere espouse was gree-
uouslie troubled. O Lord con-
tinue this weedhooke in her
hand, that she may throughlie
clense thy garden. Let thy will
and gratiouse pleasure bee her
scepter and target, against the
frowning bande of cloudie
Sauls. Alwaies pitch about her
the tents of thy fauour, that no
euil betide her, or danger annoie
her. Clip her in thy sweet
armes, and kisse her in mercie,
and bee not angrie with her,
but continue her a fauourable
nurse to little Dauid, that he
may growe in faith and ho-
liness, til he be a perfect man in
Christ Iesus. Lord sauue her in

thy

thy mercie , and deluer her
from al euil, Amen.

*A praier for all
Magistratos.*

Crooked is the way
of al flesh, ô father
of heauen , and o-
uerplētious would
the haruest of weedie nature
be, vnlesse it were lopped and
minished by the weedooke
of thy maiestrates, whom thou
hast appointed as gods vnder
thee to kepe thy garden clene
from all noisome and stinking
hearbs. Clense them, ô Lord,
and plant a new spirite within
them, that abōue all things fa-
uouring thy Gospel, they may
bend al their endeuours to the
che-

cherishiug of thy holy Churh,
and maintenance of the truth,
without the which no man shal
liue and see thee. Giue them
grace to labour diligently in
thy vineyard, to mowe downe
the haruest of sinne, & neither
for feare or flatterie to starte
backe from their dutie: but
without al discouragement to
use thy will as an axe, to cutte
downe the roote that with-
reth, and beareth nothing but
a perished stocke, and barren
branches: that y^e dead boughs
of iniquitie beeing broken off,
the branches of thy sonne Ie-
sus may without let or hind-
rance spread foorth the sweete
leaues of thy sauourie grace,
and beare in hart the frutes of
thankes.

chanke i gowing, whidi is pleasant & acceptable in thy sight,
Amen.

*A general confession
of sinnes.*

Ether A D A M, ô Lorde, gaue the first onset, & none of vs his children haue broken the arraie. The serpent counselled, Eue gaue the àpple to Adam, & so both sinned against thy diuine maiestie. As for vs the naturall branches of this rotten stocke, one of the same stampe shall speak: We are borne in sinne, and conceiued in iniquitie: so that wee be damned by merit, before we be borne. But yet, ô Lord,

Lorde, wee confesse it, to our comfort, and thy glorie, that thou hast concluded all vnder sinne, that thou mightest haue mercie on all, and al glorie be giuen to theç. We confes our selues lost, wee are lost grotes, and lost sheepe: but this is the sole ioy of our hearts, that thy sonne came to seeke & to saue that was loste. So that, though we be lost in our selues, yet we are found in thy sonne, who came into this worlde to saue sinners. This is thy vndeserued goodnes, ô Lord, to loue thine enimies, to saue vs that haue euен from the womb, rebelled against thy diuine Maiestie, euен before we were borne to saue vs, by the death of thine onlie

one lie begotten sonne, and to
prepare a ioious kingdom for
vs, before the beginning of the
world. Therfore, ô Lord, what
shal we crie but shame, shame
vpon vs, an axe to the root, and
an axe to vs all the withered
branches of rotten Adam by
desert. For glorie and power
dominion and maiestie, salua-
tion and mercie is onlie thine,
and of thee: of the which mer-
cie saue vs we beseech thee,
Amen.

Another.

WE are all publicans, ô
Lord: open the eares
of thy fauor vnto our crie, and
haue mercie vpon vs, haue
mercie vpon vs. We sinne dai-
lie, but yet saue vs of thy pitie,
saue

saue vs, oh saue vs, and shew
thy compassion vpon vs. Let
vs not die a Iudas death, let vs
neuer tune the doleful song of
Cain: but ingraue in our harts
a ful & liuelie faith in thee, that
neuer doubting of thy bounti-
ous mercie, wee may with a
free conscience set Satan at
defiance, and all his hellish
band. Pitiful Iesu heare this
our crie, and fense vs with thy
grace against the gaping de-
uil, who roreth of crueltie, and
lurketh in euerie corner of
malicious subtilitie, to trap and
to snare, to take and to teare vs
with the clawes of his furie
and mercilesse enuie. Fencce
vs with faith against him, O
Lord: laie the plaister of com-
fort

fort to our wounded consciences, & couer vs with the wings of thy fauour, that we may liue and die in thec, and so be blessed, Amen.

*A praier for his
militie.*

Tis thine owne lesson, O Sauiour Iesus: Be humble & meeke, as I am: it is thy word also: My sheepe heare my voice. But Lorde, what shall I doo? the flesh is proud, I daily rebell against thy holy wil, I enuie my sueriours, I loue not mine equals, I despise mine inferiours. This is the frute of the flesh, ô Lord. Death, death: but thou art loue and

and life, ô louing Iesus. And therefore I beseech thee of thy tender loue, to pittie me, to in-due me with the spirit of hum-blenes, that being poore in spi-rit, I may with the little ones of thy kingdome be blessed, & liue for euer. O Lord, for the auoidance of pride, giue mee thy grace to consider, that by it an Angell became a diuell, and man was excommunicate from the paradise of pleasure. Desire of souereigntie begate the diuel, sinne, death & dam-nation: so that out of it, as a most filthie puddle, issued a whole sea of mischiefe and miserie. Of this cup of pride father Adam dranke, when by his disobedience hee lost thy fauour,

tauour, and by the taste of an apple thought to be thy comate in knowing of good and euill. Giue mee thy grace not onlie to consider this, but also fully to digest it, that detesting it as a venemous viper, I may in humblnes of hart serue thee holilie and soundlie without hypocrisie, who art a patterne of lowlines, and a mirrour of humilitie, continually to be looked vpon, and trulie to bee followed. O life, and louer of soules, giue me grace alwaies to heare, & hearing thy words to follow thee, Amen.

Another for charitie.

C. Infinite charitie, thou sonne of God, to whom the father hath surren-

C. I.

dred

dred al power in heauen and earth : I haue offended thee most greuously, & indangered my selfe desperatly. For, charitie, ô charitie thou shalt iudge the world in equitie, & I haue not charitie biding within me. I loue for gaine, I hate mine enimies, I pray not for the that curse and speake euil of me, I haue enough of thy benefites, and yet haue I spared nothing for Lazarus, and therein I haue sinned against thee, ô eternall charitie, & incurred the peril of thy iust judgments. Is there no remedie, ô charitie, but must iudgment be giue against me? is al thy bloud spent? are al thy teares drie? hast thou none to wash mee? Correct me not, ô charitie,

charitie, in thy iudgement or furiie, neither chastise me in thine anger: but deale with me according to thy wonted mercy. In charity, in thy loue vnmerited, ô blessed charitie, haue mercy vpon me, & quit me from a replieng conscience, & the court of the diuel. For else, ô charitie, wil mine own life reclaime against me, & craue damnation for mine vncharitable conuersation. Piteous God therefore, I beseech thee, for thy bloodie sweate, in thy bottomles pitie, drown my transgressions, adopt me thy brother, & giue me thy holie spirits testimonie, as a gage and earnest of mine adoption, that being freed from sinne, I may scrue thee with a

free conicience, in hope & an
vnwauering faith in thy mer-
cies, Amen.

*A praier for the mortifi-
cation of the flesh.*

O Lorde, the king-
dome of the flesh
is verie strong: so
strong, that I am
not able to withstand it. For in
me, that is, in my flesh, dwel-
leth no good thing: and so infe-
ctious is the palsey of the fraile
flesh, that vnlesse thou, ô Lord
doe season it, there is no waie
but to incur the peril of a mor-
tal plague. I beseech thee ther-
fore, ô Father of heauen, in the
name of thy sonne Christ, to
deliuer me of this terrible re-
ward

ward of sinne, to qualifie with
the salt of thy grace our vnsa-
ourie flesh , and to sweeten
our viperous and vile nature
with the oile of thy spirit, that
fighting manfullie vnder our
capteine Michael against the
dragon , wee may not onelie
wage battel, or subdue, but al-
so crucifie the old man, hand,
foote, head, hart, cuen y whole
kingdome of Satan the prince
of vtter darknes: that the diuel
being battered downe , and
the olde Adam driuen out of
our harts, we may offer vp our
bodies as liuely sacrifices vnto
thee, without any sent of stin-
king nature. For this, ô Lord,
is acceptable in thy sight, that
beeing transformed into thee

in newnes of life, wee may be
fit temples for thy holie spirit,
to dwel and abide in. Mortifie
therefore the flaming flesh, O
Lorde, and appease the waues
of our wanton nature, that we
may be euен as thou willest:
holie as thou art holie, Amen.

Another.

WHat shal I doo, ô gra-
tious God ? for I am
borne of flesh, the very affecti-
on wherof is death. Shal I die ?
shal the frame of thy hands be
destroied ? no, Lorde. For thy
mercies sake remember thy
promise : Aske and haue. I
aske, ô Lord, I aske: mercie do
I aske, I desire thee in the bow-
els of thy Son Christ to rege-
nerate me a spiritual man, that
beeing

beeing borne anewe, not of flesh, nor of blood, nor of the wil of man, but of thy spirit, by the power of thy worde, I may be consecrate a priest vnto thee. O Lord and louer of holines, guide me in the waye of thy will, that I wander not in vanitie, which thou abhorrest, and canst not abide. Thou hatest sin, and al the workers of iniquitie: and vntes we repente, as father Baptist said, we shal al for our sinnes suffer the rod of thy iustice. Giue mee therefore the sword of thy spirit, that I may cut off the care of Malchus, and then bee healed by the plaister of grace. Apparel me with thy heauenly truth, and arme me with thy

holie worde , that in time of
combate I may be able to cut
off the desperate assaults of the
sinfull flesh: Amen, ô Lord, A-
men, I saie vnto the wordes :
Aske and thou shalt haue. In
mercie performe thy promise,
ô eternal veritie, and giue me
grace not to doubt thereof, A-
men.

*A praier for the obtei-
ning of grace.*

LORD, I am thy
sheepe, thy hands
haue facioned me :
a lost sheepe I am,
that haue wandered past the
pasture of thy will , into the
brode field of vanitie. As thou
haest framed mee therefore of
thy

thy goodnes, to recall me from
straieng by the voice of thy
mercie . Giue mee grace to
heare thee , hearing to come
vnto thee, comming to follow
thee , and following thee the
waie to heauen and doore of
glorie, euer to beare about me
the pearle of grace, and never
to decline from the rule of thy
wil. Keepe me from the pit of
sinne, vnderprop me from fäl-
ling into the ditch of iniquitie
by the hand of thy fauour, and
fense me with grace, the buck-
ler of thy mercie, that I maye
defeate Satans wilinesse, and
repel the blowes of frowning
sinne,& a cloudie conscience.
O Lord, let grace through the
pipe or chancell of thy mercie

c.5. distill

distil into the vettel of my barren hart, that being moistned with the dewe of thy gratioues blessings, and softened with the spirit of thy goodnes, I may lodge thee the blessed Trinity linked in an indissoluble knot of vnitie, to the reparacion of the image of grace, & recouerie of disgraced nature, Amen.

Another.

I T is thy gratioues wil, ô God of mercie, that al men shuld be sauued. It is not thy wil ô pitious Iesu, that anie sheepe of thy pasture shoulde bee deuoured, or anie creature perishe, which thou of thy goodnes hast framed. And therfore O louer of man, and loue it selfe, I a poore wretched sinner, that haue

haue a long time pastured in
the brode way of iniquitie, yet
hearing thee continuallie, and
that of mercie calling: Come
vnto me: doo come vnto thee
for grace and mercie against
merited cōdemnation. Grace,
Lord, grace is al my sute. For I
am a plaine castawaie: and by
thousands more wretched than
the crawling worme of the
earth, vnles thou bedecke me
with the garment of grace,
and marrie me in thy mercies
promised to the house of Da-
uid. Lap me therefore, ô Fa-
ther of heauen, in thy white
raiment, and apparel my na-
kednes with the wouen coate
of thy grace, that Satan fin-
ding no seame in my wedding
garment,

garment, may not be able in
anie respect to rip vp my falt
before thee at the daie of thy
visitation. This doo, ô gratiouse
Iesu, cluppe mee in thy sweet
armes, and bow downe thy
head to kisse mee in mercie,
and be not angrie for my sins:
but drowne them in thy preti-
ous blood, for thine owne sake,
I beseech thee. Amen.

*Apraier for patience in
affliction.*

O Fountain of com-
fort, O streymie
welspring of vn-
deserued mercie:
behold most gratiouse G O D
and louing Father, I beseech
thee, mee thy poore creature.
Behold,

Behold, Lorde, I am a worme
and no man :the buls of Balan
impale mee round about, the
diuel like an hungrie lion ro-
reth and gapeth to dispatch
mee, and the flesh like a vene-
mous viper seeketh to sting
me. Good God behold, behold
mee, and fortifie thy seruaunt,
thine owne handie worke, a-
gainst the stormie blasts of the
enimie. Patience, patience, O
Lord: adorne mee with pati-
ence, and seale vp in my heart
the remission of my sinnes, by
the testimonie of thy holy spi-
rite, that beeing holden vp by
the anchor of a liuelie hope in
thy sufficient merits, I may be
able to indure the end of this
my combat, which vnder thy
banners

banners I prententlie doo susteine. Most mighty Mychael, fense thy child against the traitorous rebels of this world, which do nothing else but dismember the babes of thy familie, and prophane thy pretious passion. Be thou vpon my side, that no enimie may preuaile against me: Lord in thec haue I trusted, let me never be confounded, I beseech thee for thine owne merits, Amen.

Another.

THERE is no victorie without fighting, nor anie crowne without victorie: giue mee therefore power, ô Lord, that fighting valiantly, I may bee crowned gloriouslie in heauen, with thee to liue for euer.

euer. Minister strengyn vnto
mee, that I maye ouermaister
mine enimies, and giue mee
the spirit of patience, that con-
tinuing to the end, I may bee
found and taken as a fairifull
souldiour of thy sonne Iesus,
and so be blessed. Let me not
saint in feare, but let me fight
in a liuelie faith, which ouer-
matcheth the whole worlde.
Plant me a naturall branch by
the power of thy word, in the
vine Iesus; and make me able
to indure euerie cracke. Let
no canker of sinne eate me, let
no worme of a burnt consci-
ence gnaw me, let no blast of
the world ouerturne me: but
staie mee vp with thy mightie
hand, and bee euer at mine el-
bow,

bowe, that I may be crowned, though I be crossed, and saued through nowe fowfed in extreame tyrannie. In this is all my hope: for surely of my selfe I am but a vapour, a worme: I am borne of a woman in sin, a sinfull child by nature, and to my power wage battell with Satan, against my selfe, to mine vitter vndooing, ô Lord, vnlesse thou regenerate mee, and assist me with thy spirit, to mine abilitie alwaies to resist the diuel; which doo, ô gratious God, I beseech thee, Amen.

*A praier in time time of per-
secution.*



Lord, whither shall I
fie? or to whom shal
I go? I am in Peters
ship,

ship, the winds rage and blow,
the seas rise and roare, the sur-
ging and angrie waues dash
against the ship. Oh, what shal
I doe ? for thou art asleepe, ô
Iesus : ô maister arise, or else I
perish. Pharao is at my heeles,
the red sea before my face :
how shall I escape ? whither
shall I flie ? O gratiouse Lord,
make me a waye through the
sea before I perish: and drown
Pharao, my deadly Saule, with
al his companie. Remember
thy couenant, ô God of truth,
that thou wouldst be with me,
and all thy tender chickens to
the end of the world, to couer
and saue me & them from the
roring lion, vnder the wings
of thy mercie. This is the wing
that

that holdeþ me vp in the airc
of comfort, that I may flie like
an Egle aloft to the carcase in
time of necessitie. Lodge me, ô
Lord in the bosome of com-
fort, and imbrace me between
thine armes in safety, that thou
being with mee, no man may
preuaile against mee: no not
the dragon with his Angels,
whome thou the true Michael
didſt not only encounter with
but also ouermatch in heauen,
as a valiant captaine: that I
trusting in thee, and faithfully
fighting vnder thy banners,
may not despaire of the con-
quest. Lord and gratiouſ cap-
taine, giue me ſtrength to a-
bide valiantlie all brunts of
this world, and neuer to shrink
from

from thee with fainting Peter,
Amen.

Another.

O Gratiouſ G O D , looke
downe vpon me with
the eie of thy mercie. For I am
paled about with miserie , and
beset with waters of persecu-
tion . Assist me, ô Lord, with
thy holie ſpirit, againſt the fu-
rie of the enimie, that I neuer
fearing the toſting or butche-
ring of this mine earthlie ta-
bernacle , maye euer for the
tearne of my daies feare and
kiffe thee, leaſt thou be angrie
with mee , who art able , and
maieſt of thy iuſtice, not onlie
deſtroie this my bodie, but al-
ſo caſt my ſoule into the pit of
hel. Giue me grace that I may
present

present my selfe bodily before
sleering Herod: being persua-
ded of thy diuine prouidence,
that thou wilt neuer forsake
mee, but bee with mee during
this my pilgrimage. I am bet-
ter than a pennieworth spar-
rowe, ^h Lord, who cannot die
without thy will and pleasure.
Gard mee therefore with the
spirit of boldnes, that being as-
serteined of thy mercie, I may
without feare confes thee be-
fore men, and so bee confessed
againe before thine Angels in
heauen. Let no smart of mis-
erie dismaie me, let no thornie
Saulc discourage mee in the
race of my profession, let no
sparks of crueltie, or smoke of
biting tyranny choke the con-
fession

petition of thee: but pitch about me the tents of thy grace, that being vnderpropped, I fal not from thee: doo this, ô Lord, for thy names sake, Amen.

*A praier against the eni-
mies of the truth.*

O Lord and gratiouse G O D, looke vp on the face of thy Church : Iudas doth kisle hir, and al to betray hir, or rather make hauocke of hir. Behold, Lorde, the teares haue almost choked thy corne, and the cockle-sower looketh for a plentious haruest. Thou seest this, ô Lord, thou seest it : awake therefore, and take thy fan in thine hand, to diuide thy corne

corne from the chaffe. Gather thy corne into thy garner, and with a blast of thy mouth scatter the chaffe. Purge thy garden, ô Lorde, let no weede growe among thy lillies, let no thorne hedge in thy sauoury role, but fil thy Church with the grace of thy spirit, least being the fairest of al women, she touch the pitch, and so be defiled. Burne vp the leuened and sowre dough of iniquitie: but specially of heresie, which the cockle-prophets seeke to bake, that we may not onelie eate it, but also digest it, to the great eclipse of thy word, and our owne damnation. O Lord conuert them, or else restraine them with the bridle of thy judge-

judgement . Father forgiue them, if it be thy will, or else mowe them downe like haye and let them wither with the grasse. If Iudas wil continue in his trecherie , or Iulian in his apostasie , if the wandering sheepe wil not heare the voice of thee hir shepheard, but still wander in the desert of wickenednes, giue hir to the mouth of the lion, ô Lord, least turning to thy little flocke, shee corrupt the rest. Grant this for thine owne name sake, Amen.

Another.

I T is thine owne lesson , O Lord : Take heede of the leuen of the Pharisees, because it sowreth & corrupteth the marrowe of true religion. O Lord, thou

thou knowest it, & I acknowledge it, that I am a sprig of withered nature, a dead branch of the rotten stocke Adam: what shal I say? a naturall man I am, so blinded with the mist of ignorance, and ouershadowed with the cloud of blindness, that I cannot doo wel, or wil wel, no not thinke wel: so vnable I am to aspire to the knowledge of thy reuealed Gospell. And how can I then, ô Lord, take heede of leuened doctrine, who am altogither leuened, and bent to the worse by force of nature? O louing Iesus, thou art the eye of the fauful, thou art wisedome it selfe to defeate Satans wilines, the sunne of righeteousnesse to consume

consume the grosse vapours
of ignorance, which drowneth
our vnderstanding : so that
thou art the onely starre, which
shewest vs the deepe dunge-
ons of heresies : and the onlie
touchstone, by which we may
discerne good dough and sow-
red leuen , that wee may be-
ware of them both. Endue mee
therfore with knowledge from
aboue, that I prouing the spi-
rits, wherof they are, may on-
lie cleave to thy holie wil, ô
gratiouse God, to whome be al
glorie, Amen.

A praier for the sick.

Deere father , looke
vpon me with the eie
of thy merciful pitie

D. i. and

and pittifull mercie : behold, I am thy handie worke, a poore creature of thine , I thanke thee for my former health, and I thanke thee also for this thy visitation, which I take as a fotherly correction. For I haue swarued from the paths of thy commandementes, and in my life renounced my vowe at baptisime made vnto thee before thy Church , and therfore least as the witlesse sheepe I shoulde straye, and so fall into the mouth of Satan, I take this thy visitation as thy voice, or a sermon of thy grace, whereby thou criest : Come vnto me, O gratiouse Iesu, this is thy wooned goodnesse towardsthe chil-
dren of men. I am but dust and
ashes

ashes, no better than a worm,
a stained clout, no better than
a shadowe, a vapor or bubble
in the water: a verie wretch I
am, good Lord, borne in sinne,
by nature wrapt in iniquitie,
and so thine vtter enemy, wor-
thie to perish euerlastinglie.
But see thine owne goodnes,
sweete Lord: thine hands for-
med mee beeing nothing: thy
mercie hath preserued mee til
this daie being nougnt. And
euen nowe, sweete Iesu, thou
hast sent thy purseuant sicknes
to bid me put off the old man,
& put on the garinent of faith,
that I being readie for the ma-
riage, may come and marrie
thee in the couenant of thy fa-
ther, wherein al the nations of

the world by promise are bleſſed, Amen.

Another.

Louing Iefu, pitifull Iefu,
blessed Trinitie haue mer-
cie vpon mee. Beholde, I am
sicke Lorde: iustlie buffeted
for sinne, the mother of euerie
mortal infirmitie. Yet Lord,
louing Iefu pitie me, pitie my
case. Louing fathet purge me
with Isop, clense me from my
ſecret finnes, drie vp the pud-
dle of iniquity with the beams
of thy mercy, and clense me in
the poole of thy pretious blood,
that this ſicknes and infirmitie,
the iust reward and penalty of
ſin and iniquitie, may ceaſe &
finiſh. Beate me, ô God, ô gra-
tious God, ô father of heauen,
beate

beate me in fauour, and not in judgement : kisse me with the couenant of grace, and be not angrie with mee. O louing Iesu, ful of pity and pitious compassion, I would be clean: and if thou wilt, Lorde, thou canst make me cleane. Behold Lord I am sicke, the palse of sinne shaketh euerie part, the leprosie of mine iniquity hath ouer-run al my soule and body : but yet, good Lorde, and gratiouse Iesu , if thou wilt, thou canst make mee cleane. For thou art my father almighty, with whome nothing is impossible. Lord I aske thy grace, giue it mee : I seeke it, let me find it : I knocke for mercie : open ô Lord the chest of thy goodnes,

and enrich me with the jewel
of grace, that I may reign with
thee in glory, Amen.

*A confession for the
Sicke.*



Y thoughtes, my
words, my deeds,
al crie vnto mee:
Thou art a sinner.
And this doo I confess vnto
thee, o Lord: I cannot so much
as thinke a good thought, much
lesse can I speake, much lesse
can I doo wel. I confess that in
me, that is, in my flesh, dwel-
leth no good thing: cuen so
vile a creature, so wretched a
caitife, that Satan inight iustlie
haue claimed my life in the
swathecloth, beeing borne the
child

childe of wrath, and heire of damnation. I am a cankered branch of mother Eue that ancient stock of sinne, whose heritage is nothing but iniquitie garded with an infinite sea of miserie. For out of sinne as out of a filthie puddle or stained fountaine issued the riuers of sicknes, death and damnation, with such a streeame, that they ouerranne and drowned the whole race of Adams cursed progenie. So that, as I confess my selfe a sinner, so doo I confess that I am iustlie visited with this rod of sicknes, wherwith thou art woont of thy iustice to beate wanton Adam, that old man of sinne, when he wil not be ruled. Beat me ther-

fore, beate me, o Lord, to better me: and smite me enough, so thou saueme, as I doo put my trust in thee. Let Satan haue no power to harine me, nor the worlde with the baits of vanitie to snare me: but defend me from al euil, I beseech thee, Amen.

Another.

C bleeding Iesuſ, o ſlaugh-
tered lambe, o ſweete
babe of the virgin Marie, and
onlie beloued darling of God:
behold, heere I lie ſicke in bo-
die, and ſore in ſoule, whome
thou haſt bought with thy pre-
tious blood. Helpe me, ſaueme
from ſinne, the fountaine of
ſicknes, o fountaine of mercie.
For I am a greeuous ſinner by
nature,

nature, fettered with iniquitie,
wherein I was conciued and
borne. O Iesu, ô Christ thou
sonne of Dauid, ô gratiouse Sa-
maritan, & pitious shepheard,
haue mercie vpon mee : haue
mercie vpon me, cal me, clese
me, saue me, salue me with the
merit of thy passion, againste
the palsie of sinne and iniqui-
tie. O lambe of God, thou hast
taken awaie the sinnes of the
world, thou hast crucified the
diuell : confirme this faith in
mee, louing Lord, I beseech
thee : I beseech thee, increase
my faith, and renew a righte
spirit within mee. Remember
Lord, remember sweete Iesus,
thy crowne of thornes, & broo-
zed head, thy bored hands,
d 5. nailed

nailed teete, and crucified bo-
die. Remember the pearsing
speare, thy wounded side, and
thy pretious blood that did spin
and gush out. Remember thy
bloodie teares, thy great thirst
of my saluation, and gall and
vineger which thou didst drink
to saue me, and for thy mercie
saue me, and crie to thy father;
Father, father, forgiue him. O
Iesu be mine aduocate: praie,
praie, sweete Iesus praie for
me, and bestowe some drop of
thy blood to wash me, Amen.

*A praier against des-
peration.*

O Lorde, I am a gree-
uous sinner, I haue
passed & broken the
bankes

banks of thy comandements;
from the wombe til this daie I
haue with the pirat Satan sai-
led in the shipp of iniquity, so
that I may saie with Paule: I
am cheefe of allsinners. This
must I needes confess to thee,
o god of iustice, & this worme
of conscience biteth me. What
then, good Lord? shal y worme
deuoure me? shal this snake of
conscience sting me to death?
what, good Lord? is the streme
of thy mercie stopped? are the
riuers of thy grace dried vp?
is there no drop of thy bloud
left to washe my seelie soule?
doest thou not cal me? saieng:
Come vnto mee. Yes good
Lord, and therefore despaire I
wil not. Is it not thy will that
anie

anie sinner should perish: and thou hast not onely said it, but sworne it, that thou willest not the deth of a sinner, but rather his conuersion and life.

Behold therefore, deere father, I come vnto thee, being a greeuous sinner, in hope of pardon in the name of Christ thy son, who by his owne testimonie came into this world to saue sinners. He was content to blot out that obligatiōn, which Satan had against me, by the flood of his pretious blood, which issued out of his glorious side. In this poole he hath washed awaie the leprosie of sinne, were it neuer so desperate. And in token that he is ready to receiue a sinner,

hee

hee stretcheth foorth both his
sweete armes, as readye to im-
brace: and boweth downe his
gloriosus head, as willing to
kissc the prodigal childe, that
craueth pardon for his misse-
spent daies. O Lord and grati-
ous God, I haue wasted my
daies in vanitie, I haue from
time to time troden vnder my
feete the pearles of Christian
profession, cuen frō the womb
haue I beene a rebellious trai-
tour to thy maiestie, a friend to
this world, to godlines an eni-
mic: but now, ô Lorde, I crie
vnto thee: forgiue me, forgiue
me. Now I come vnto thee, as
thou hast called me: now ther-
fore couer me with the wings
of thy mercie, and tender mee

as

as the hen dooth her chickens,
least Satan clawe me, and so I
perish. Good Lord accept the
blood of thy sonne, the merites
of his manhood for a satisfacti-
on for my sinnes, drown them
in the stremme of thy mercie ,
and cast them behinde thee ,
good Lord, I beseech thee.

O sweete Iesuſe lode me in
thy pretious wounds, & looke
vpon me with thy piteous eie,
least that bee destroied, which
thou of thy great goodnes haſt
made, and Christ thy sonne of
ineſtimable loue and infinite
charitie hath redeemeſd, tho-
rough his bitter paſſion. This
is the total ſumme of my ſute
vnto thee Lord : mercie, mer-
cie, o father of mercie : mercie
is

is the thing that I beg : haue
mercie vpon me, haue mercie
vpon me, I beseech thec louing
Lord haue pitie vpon me. Be
thou my shepheard to defend
mee, my castell of defense to
saue mee against the gaping di-
uel. Thou hast store of mercie
for them that aske it : ô Lord
therefore euен for the wounds
of thy deere sonne, haue mer-
cie vpon me , let not sin sting
me to death, but lay to my sore
soule the salue of thy mercie,
of thy mercie, one drop of thy
sonnes blood , a little dewe of
thy blessing, good Lorde, I be-
seech thee, Amen.

Another.

O Lord, my thoughtes , my
wordes , mine actions
haue

haue taken weapons and wa-
ged battell against mee : and
Satan that old rebellious trai-
tor taketh part with them to
ouerthrowe me thy poore and
impotent souldiour. He raiseth
vp the snake of my conscience
to sting me, & the poison of an
euil life to infect mee with the
desperat plague of Cains blas-
phemie : and I am but flesh
vnable to withstand the furie
of this dragon. Oh what shall I
doo ? I am a sinner, as Satan
saith, and my conscience tel-
leth mee : and the reward is
death , as thy worde teacheth
me. What then shal I doo? shall
I die as Iudas, ô Lord ? is there
no remedie ? surelie, my Lord
and my God, I despaire in my
selfe,

ielte, and conteste my ielte the
child of wrath by naturs voice:
but yet, ô Lord, it is thy voice,
it is the voice of grace, that thy
mercie is aboue al thy workes:
in token whereof thou camest
into the world to saue sinners.
This is the piller that vphol-
deth mee from falling: this is
the rod of iron that dasheth sa-
tan out of countenance, and
defeateth the argumentes of
my sinfull conscience. Arme
me with this buckler of faith in
thy meritorious incarnation,
life, and passion, that I may not
be giuen ouer as a prey to the
dragon, but crucifie the snakie
persuasions of Satan and
his companie,
Amen.

Another

Anothes.

Avoid Satan: thou shalte not tempt the Lords seruant: thy works are destroied, thy bandes are broken, thou shalt not take or bind me. Avoid sinne: for thou hast loste thy sting, thou wast condeyned in the flesh, nailed to the crosse, and crucified with my Lord Christ vpon the tree. Avoid death; for thou art dead: and hel, for thou art swallowed vp in victorie. Avoid thou dragon and all thine angels, for Michaell hath beaten thee, and broken thy head: he hath freed vs from sinne, and led away captiuitie captive: euen hee Satan hath ouermastered thee, that crieth out vnto me, Feare not,

not, for I haue ouercome the world: euен he that hath promised to bee with mee till the ende of my pilgrimage, and crieth out: that if hee bee with mee, no man can bee against mee: no not hel gates to preuaile against me. Fight therefore Satan as long as thou wilt, thou shalt bee at length put to the foile: for the migh-
tie lion of the tribe of Iuda tel-
leth mee, that there is no con-
demnation to them that be in
him, that Iesus is the conque-
rour of the whole worlde, and
vanquisher of thee, fight and
rage thou neuer so much.
Therefore auoide, I saie, from
me, for in Christ haue I passed
the sea of my sinnes, thy cursed
armie:

armie: & if thou folow to pursue mee, thou shalt be drowned in the red sea of Christes blood, to whome be all glory, Amen.

*A praier for the auoidance
of Gods wrath.*

OTender harted Ioseph, haue mercie vpon me. Great is the flood of mine iniquities, so great, ô God of mercie, that vnles the banks of thy gracie represse it, it wil ouer-runne and so drowne my seely soule. Drowne my sins in the poole of thy mercie, cast them into the sea of thy bottomes pity, least the smoke of my wickednesse doo sinother me,

me, and the rod of thy iudge-
ment breake and brooze mee
like a potters vessell. For the
bagge of mine iniquities is so
sluttred, and the sting of my
sinnes so poisonous, and the
sent of them so vnsauourie in
thy nostrils, ô Lorde, that if
thou wilt obserue it, who may
abide it? the surest piller of thy
Church woulde shake, the fai-
rest rose wold wither, the best
lamb should abide the slaugh-
ter, if the beames of thy mer-
cie should not parch and burn
vp the ripe and plentious har-
uest of our iniquities. O Lord
therfore haue mercie vpon vs,
and beate vs not with the rod
of thy furie, but vnderprop the
ship of our weake faith with
the

he anchor of thy mercy, that
beleueng in thee, we maye not
perish, but haue euerlasting
life. Thou haſt apesed, o sweet
Iesus, the wrath of thy father
againste sinne conceiued, by
thy meritorious passion, that I
might with thy holie ones bee
holie as thou art. But I haue
prophaned thy passion by my
dailie faulſt, ſuch is the frailtie
of the flesh, for the which I iuft-
lie may be refuſed. But yet Ie-
ſus one drop of fauor beſtowe
vpon mee, and crie: For my
bloudie paſſion father forgiue
him, I beſeech thee, Amen.

*A praier for remiſſion
of Sinnes.*

O Lord, what do I dailie bu-
wander in the field of va-
nitie?

nitie? what is my hart but a filthie prisō of corrupt thoughts? what is my mouth but a stinking chanell of vaine wordes? what are my feete but chariots to bloodshead? what are my hands but battellers with charitie? what is my heade but a castell of wicked deuises? and what is my life but a fardell of iniquitie? I am nothing better than a deade tree, the roote is perished, the bough withered, I am fruitles and good for nothing, but for the furie of the flame. What then, good Lord, shall it be so? I am no better than a deade tree, but what? shall I burne sweete Iesu? O saue me for thy name sake, and quicken me: create a new hart within

within me, ingraffe me in the
true olive purge mee that I
may bring foorth much fruite,
and so for euer flourish like a
tree planted by the riuers side.
O powre the oile of grace into
my defiled hart, and season it
with the salt of thy mercy, least
the fume of mine iniquities ac-
cend vp to thy nostrels, and
prouoke thy furie against me.
Powre downe some drops of
thy pretious blood from the
clouds of thy mercy, to quench
out the angrie flame of sinne,
which I my selfe am not able
to put out by the vertuous wa-
ter of anie merit. Purge mee
therefore with Isop, ô Lord,
and then I shal bee cleane. O
lambe of God, let me eate thy
flesh,

neith, and drink thy blood, that I may liue by thee, and cloath me in the wooll of thy mercie, that no winter of storming sin doo pinch my seelie soule. This doo, ô Lorde, for thy mercie sake, Amen.

Another.

O Lord, like a witles sheepe I wander in the perillous wildernes of sinne: I am lost, ô my God, in the field of vanitie where Satan seeketh to trappe and deceiue me with the flattering baite of sinfull pleasure. Good Lorde leaue thy ninetie nine, and looke for the lost sheepe, till thou haue founde her. For I am lost good Lorde, and must needs perish, vnlesse thou saueme. Draw me vp to
E. I. thee

thee in the bucket of thy mercie, and place mee in thy safe pasture of grace, the onelye sling that ouermaistereth Satan. Choose me into the college of ioye, that I maye sleepe in the lap of thy word, which is thy power vnto saluation. Do this, O Lorde, for thine owne sake, that thine angels maye haue occasion to reioise, and to set foorth thy glorie. Looke for the lost grote, ô gratiouse God, and find it out with the candle of thy mercie, and lock it vp in the treasure of ioye: cuen me, ô Lord, that thou thy selfe in great ioye maiest call thine holie angels, & heauenlie companie to reioise with thee, because thou hast founde me

me a lolt grote, and straieng
sheepe. Be thou my Iesus, cuen
for thine owne sake, washe a-
waie the leprosie of sinne, that
beeing clenched, I may returne
in ioy, to sound out the praises
of thy holie and vndeserued
dealinges with mee thine eni-
mie, Amen.

Another.

BEnd downe thy piteous eie
ò Lord, from the palace of
heauen, and looke vpon mee
thy poore and wretched crea-
ture. Behold, I thy handiwork,
thine owne workmanship am
disgraced, nature hath wrap-
ped me in sinne, the diuel hath
defaced bodie and soule, so
that I am nothing better than
a lunge of iniquitie. The euil

gardener hath planted weeds
in thy garden, the euil husband
hath sowne tares and cockle
in thy field. O Lord with the
sword of thy mercie digge vp
the weedes of sinne : and with
the beames of thy pitie parch
vp the cockle and tares of Sa-
tan, that I may flourish like a
branch of thy sonne Iesus and
growe like a flower in the pa-
sture of grace, by the dew of
thy blessing . Scatter awaie
from thy face with the wind of
thy mercie , the chaffe of ini-
quitie, and gather thine owne
corne into the garner of glo-
rie. Let me not starue for want
of grace, but feede me with
mercy, and make me a simple
doue, that hauing the wings of

a liuelie faith, and faithful con-
science, I may fly vppe to the
beacon of the crosse, there to
eate the merite of thy Sonne
Christ, my mightie Iesus. O
Lorde wrap me in his passion
and deathe, that no storme of
sinne doo touch mee to my vt-
ter condemnation, Amen.

*A praier for increase
of Faith.*

What man, ô God,
was so fettered in
the snare of sinne,
that he coulde not
by anye meanes delyuer him-
selfe, and therfore was for euer
to lie bound with the chaine of
Satan in hel: it pleased thee, ô
Lord, to worke meanes of de-

liuerie, by thine own sonne to vnloose the shackles of sinne, that man might be set at libertie. For this I giue thee most hartie thanks, ô gratiouse God and father of mercie. For what a thing is this? Man was lost through his owne follie. Iudas for mony, but adam for an apple forsooke thee, and so deserued, not onelie to be forsaken, but also like an vtter enimie, and rebellious traitor, to bee executed in iustice and iudgement. But behold, ô ye sonnes of men, where man was vnable, & angels not sufficient to worke recouerie of grace, and deliuerie from Satans slauerie, hee spared not to shed the blood of his sonne for the redemption

demption of man, and satisfa-
ction of his justice.

Behold and wondre : God
hath but one sonne, his deere
sonne, his onely ioy, his owne
image, his expresse substance,
and yet doth hee send this one
babe, like a lambe in this euil
worlde among foxes , to bee
torne and cruellye butchedred,
that by the drops of his preti-
ous blood he might wash the
filthie face of our soules, and
with ȳ wooll of his passion, the
merit of his slaughter, so cloth
vs, that no storne of raging
sinne might dismay vs . The
stremes of thy sonnes blood,
vnlesse we bathe our selues in
them, vnles we wash vs in the
poole of his blood , his passion,

ô father of heauen , shall no-
thing auaile vs. Giue vs there-
fore, good God, a full & sound
hand, that we may receiue the
bloode of thy sonne Christ to
our saluation . Increase our
faith in vs , giue vs a winged
faith, that we maye flic vnto
Christ thy sonne and our Sa-
uiour, standing on the beacon
of the crosse to purchase the re-
demption of the whole world.

But especially in time of ex-
tremitie , when Sathan dooth
seeke to choake vs with the
smoothering smoke of sin , and
like a wilie pyrat seeketh to
sinke the ship of our weake
faith : then, O Lord, when hee
raketh our sinnes out of the
ashes, and calleth a parlement
of

of his hellish angels to accuse
vs before thee, and thine holie
companie, that being conuin-
ced of trecherie to thy maie-
stie, we may abide the rod of
thy furie : euен then, ô Lord,
giue vs a fethered faith, that
we may flie aboue the reache
of Satan, & rest in the wounds
of thy deere sonne in safetie,
without perill of shipwracke,
be the waues of sinne never so
outragious, or the winds of in-
iquitie never so tempestuous.
Couer vs with the winges of
thy fauour, garde vs with the
hand of thy power, and pull vs
out of the deepe mire of our
secret sinnes, that being drow-
ned in thy mercie, we may in
a liuelic faith spring out of the
e.5. puddle

puddle of misterie, into the sea
of thy merits for our endlesse
safety, Amen.

*A praier for prea-
chers.*

O Thou good sheep-
herd of our soules,
haue mercie vpon
vs : thou hast ap-
pointed vs, as vicars and de-
puties vnder thee, or rather as
nurses for thee, to traine vp the
babes of thy family in the loue
and feare of thee. Giue vs, we
beseech thee, the pure milke of
thy Gospel to feed them : but
especiallie the light of honest
conuersation, to guide them
out of this vallie of darknes,
vnto thee the true morning
starre,

itarre, and funne of righteou-
nes. Arme vs with the buckler
of thy truth, that wee may not
onlie bicker with, but also put
to flight Satan that rauenous
lion, ô Lorde, who seeketh by
subtiltie to trap and deuoure
the lambs of thy pasture. We-
pon vs with *Scriptum est*, It is
written, ô Lord, which is thy
power vnto saluation, and the
onelie buckler whereby thou
didste defende thy selfe in thy
threefold combat with Satan.
Take from vs the leauen of the
Pharisees, the soured dough
of heresies, beeing the verie
canker of Christian professi-
on, and the onelie pitch that
defileth the table of thy chil-
dren, that wee may feede thy
children

children onelie with the word
of thy mouth. This doo, ô Iesus
for thine owne sake, Amen.

*A praier for the increase
of Preachers.*



Atan, ô Lorde, sai-
leth vpon the seas
of this worlde, to
hinder and keepe
backe the propagation of the
Gospel; killing by sword, boi-
ling in fire, and choking by the
darnel of his cockle gospel the
babes of thy familie. So that
now thy Church, O Lorde, is
harrowed, little is the flocke of
thy beloued Steeuen, we haue
a great dearth of preadning Ie-
remies, and a verie smal num-
ber of crieng Esaies to con-
duct

duct thy children, the tender
sucklinges of thy Gospel, from
danger to safetie, out of the
rough wildernes of this wic-
ked worlde. O looke vpon thy
little flocke, let the foxe no
more fleece them, but sende
shepheards to feed them with
the pure milke & sound meate
of thy Gospel. Sende vs no
woolues to teare, but sende vs
dogs to defend the sheepe of
thy pasture, against our wol-
uish Pharao, that continualie
gapeth to deuoure thy beelo-
ued Israel. O Lorde haue mer-
cie vpon vs, and let the riuers
of thy worde haue free course
in euerie chanel: let no puddle
of filthy doctrine, or quagmire
of damnable heresie trouble
thy

thy little hocke and sweete babes, least they tasting thereof, drinke their owne destruction. But sende downe thine Angels to cleanse the poole of thy worde, mingled with the water of heresie, that we lieng sicke at the gate of thy mercy, may descend into it, and so be healed. Grant this for thine infinit mercies sake, and for the glorie of thine eternall Godhead, Amen.

Apraier for the Schoole-maister.

WHere shal I begin, ô Lord, to rip the vnseamed cote of thy benefites? O that I were al hart to conceiue or

or al toong to vtter them; For where we had not onelie lost the inheritance of paradise, but also the integritie of nature, through father Adams follie: thou hast set downe preceptes, and elected gouernours ouer youth, that being ruled by tutours, and liuing well by precepts, the children of Adam might recover the disgraced puritie of nature, & at length (of thy meere fauour) be exalted, not to an earthlie paradise, but to an heauenlie inheritance, to enter & inherit the palace of an heauenlie Ierusalem. And wheras, ô well-spring of al goodnes, thou hast appointed me to ouersee the naturall man, not only to train
him

him vp in learning, but also in liuing: giue me thy grace that I may firste of a wild oliue become a branch of Iesus, that awaking my selfe with the winges of thy mercie, I maye crowe the better to stumbling Peter, not onely in deliuering precepts, but also examples of godlie life and honest conuer-sation. Giue me ȳ true know-ledge of thy worde, that by it as by a lanterne, I maye guide my selfe and them the better, from wandering in vanitic, into the waie of sanctitie. Giue me also grace to dō my dutie faithfully: and imprint in my hart the last daye, when I shall render an account of my calling, that alwaies remembri-

ng it,

it, I may the better fulfill it. O Lord shew thy mercie, Amen.

Another.

O Lord, give me grace to bee faithfull in my vocation, to bee diligent in my calling to traine vp youth: but before al things to serue thee. Schoole me, ô gratiouse God, in the waie of thy will, and teadhe me the waie of thy commandements, that I may not onelie liue by thee, but in thee for euer. Plant me like a branch of grace in the garden of thy gratiouse pleasure, that I maye growe in thee, and not in the broade waie of iniquitie, or wide fielde of vanitie. Order my waies with the rule of thy wil, and guide my steps by the lanterne

lanterne of lite, that neither for
feare or flatterie I swarue from
the lessons of thy holy spirite:
but euer may walke with the
warrant of a good conscience
in thy lawe and testimonies.
For this, ô Lord, shal redounde
to the profite of thy Churche,
whereof by baptisme I am a
member: as also to the bette-
ring of youth which is better
schooled by examples of a
godlie life, than by precepts of
learning. Therefore, ô Lord,
that thy Churche may bee vn-
spotted and without wrinkle,
I beseeche thee in thy sonnes
name, to haue mercie vpon me
and al my brethren, which liue
in faith and feare of thee, that
our good liues maye glorifie
thee

thee our father in heauen : and
spur the babes of thy familie,
to the perfourmance of their
vow, by the power of thy spi-
rit, Amen.

*A praier for schol-
lers.*

O God, we are a cur-
sied progenie, by
nature lapt in the
bands of sin, and
fettered in the chaine of death,
the due rewarde of sinne and
iniquitie : but of thy meere
mercie thou haste drawne vs
vnto thee out of the iawes of
our spirituall Pharao, by the
death of Christ thine onelie
sonne, that mightie lion of the
tribe of Iudah, that being deli-
uered

uered from the handes of our
enimies, we might serue thee
in him al the daies of this our
life. But because we cannot of
our selues, and by our selues,
aspire to the ende of our re-
demption: we thanke thee, ô
Lord, that it hath pleased thee
to helpe vs by this meanes, to
wit, by placing vs vnder tu-
tors. Thou hast throughlie sifted
our nature: thou knowest
that there is continuall battel
betweene the wanton flesh,
and the spirit of sanctification:
and therefore to represso old
Adam, and to crucifie the
kingdom of the wanton flesh,
thou hast put this yoke vpon
vs, to be vnder tutors and go-
uernouresto crop the crooked
boughes

boughes oft, and to mowe
downe the ripe haruest of wic-
ked nature, that they might by
precepts of life, with the assi-
stance of thy spirit, graffe vs
in the true vine Iesus, and also
printe the stampe of Christi-
an knowledge in the tables of
our harts: that beeing no base
metal, but pure and fine siluer,
we might (and yet of grace) be
weighed in the balance of thy
mercie, as currant coine, to be
placed in the storehouse of thy
joy for euer. To thee, as onlie
good, be al glorie, Amen.

*The mothers praier for the
good education of hit youth.*

O Gratiouſe God, in know-
ledge that thou louest all
things,

things, which thou hast made of thy goodnes : and that thing cannot perish, which is committed to thy charge . Now I come vnto thee with my tender children, cōmitting them into thine hands, and desiring thee to couer them vnder the winges of thy prouident mercie. Hew and square the rough table of their hearts, of stonie make them fleshie, that being softened by the dewe of thy blessings, they may beare the seale of adoption in thy sonne Christ. O Lord guide them in this darke vale of vanitie, with the light of thy fauour, that escaping the dungeon of sinne, they may walke in newnes of life, & lodge alwaies in thine holy

holie will . Imprint in their
harts faith, hope, humilitie, and
charitie : that following thee,
they may be humble & meeke
as thou art . Indue them with
the spirite of feare, that they
may kisse thee in faith & liue-
lie obedience, thou being ne-
uer angrie with them, but lo-
uing them, as the mother dooth
her tender sucklings, Amen.

The fathers priser.

O Father of all fa-
thers, haue mercie
vpon me, and giue
me thy grace , not
onelie to bee thankfull for this
thy gratiouse gift, but also duti-
full, to vse it after thy good wil
and pleasure. It is thy wil ô fa-
ther

ther of heauen, that children should come vnto thee: yea, that all men should bee saued, and come to the knowledge of the truth. Fill the cup of thy mercie, ô Lord, and let mee drinke of it, and my children pledge mee, that we may together bee wrapped in the garment of grace, and at length be married vnto thee into the kingdome of glorie. Take my tender babes, ô Lord, into thy familie, that as children of thy house, together with me, they may sit with father Abraham Isaac and Iacob, at the table of ioie, in ioie vnspeakeable, & in pleasure inconceiveable. Giue them the spirit of thy fauour, that they may cri truelie vnto thee,

thce, Abba, Father, attured in their consciences, that they are thy children, and coheires with our Sauiour Iesus of life eternal. O father shew thy mercie for thy mercies sake, Amen.

The child's praier.

Am borne a naturall childe, ô father of heauen, weake in bodie, blind in soule, in al parts maimed, and as it were lapt in bands of miserie. O Lord renew mee wholie, make me a babe of thy familie, that I may suck the paps of thy word, which is of power to saue bodie and soule. Lop the tree of nature, O gratiouse God, and restraine me within

F.J. the

the banks of thy wil by the bri-
dle of thy spirit, that I never
passing the liimits of thy good
pleasure, may of thy mercie be
taken as worthie to sit with fa-
ther Abraham in the restfull
lande of Canaan. Regenerate
me, ô Lorde, and make mee a
new creature, that hauing put
off the olde man, I maye be
transformed into thee the se-
cond Adam, in newnes of life
and be freed from all brunts of
storining nature, & blowes of
tyrannous Satan, that I maie
sleepe in the lap of thy Church
in safetie for euer. O sweet Ie-
su, let no tempest of sinne, or
thunderbolt of Satan, or his
ministers, ouerturne mee thy
poore creature, sailing vpon
the

the forming seas, belet and beten with the surges of this present worlde : but gard me with thine hand, and let thine holie Angels pitch their tents about me, least the brickle barke of my bodie, being broozed with the waues of wickednesse; and the shippē of my soule shaken with the tempests of iniquity, I vtterlie come to naught, and become a castaway. In al dangers therefore, giue me grace to cric vnto thee with a lowd voice, Helpe mee, thou that canst stil the roughnesse of the sea, or else I perish, Amen.

The husbandmans

praier.

I A pore husbandman, ô lord,
G O D dō come vnto thee

for succour. Iesus thou sonne
of Dauid haue mercie vpon
mee. Thou art the true vine,
and GOD thy father the hus-
bandman, and a branche in-
grafted in thee by grace, and
nourished by the iuice of mer-
cie. O Lorde, when the pock
of my corrupt nature breaketh
out, and the wild oylie shew-
eth it selfe: then of thy fauour
lop and crop mee: purge me,
that I may budde in thee, and
beare fruite worthie repen-
tance. Giue me thy grace, that
I tie not my hart to this world
nor locke my thoughts in the
chaine of vanitie: but free me
from the flauerie of the diuel,
and vnlose the desperate knot
of my sinfull conscience, that
sinne

sinne beeing distointed by remission, and my conscience vnlinkelde from sinne, I may serue thee in holines and righ-
teousnesse all the daies of my life. Aide mee, ô father of hea-
uen, when the branch of sinne
will ouerwantonlie flourish,
and old Adam passe the limits
of thy holie will. Doo this, ô
father, and onclie good hus-
bandman, for thine own sake,
Amen.

*The maidseruants
praier.*

ALeates, ô Lorde,
depend vpon thee,
Kinge and begger:
Magistrate & cler-
gieiman, maister and scholler:

al come of thee. And me thou
haft made a poore handmaid,
which I do not only willingly
beare , as knowing thou hast
allotted mee this calling : but
also manie waies I haue to
thanke thee for it. For thou
haft not onelie deliuered mee
from the flauish seruice of Sa-
tan, but also doest (by this my
yoke) restraine the wanton re-
likes of stained nature, preser-
uing mee from the pampering
of the old man in pleasure and
idlenesse. Secondlie, that I am
not seruaunt to any Heathen,
Turke , or Saracen: but to a
christian, in such a place, where
thy Gospel is preached freely,
and fullie. Thirddlie and speci-
allie , bicause thou hast called
me

me vnto such an estate of life,
as wherein I knowe I doo well
please thee. For who liueth after
thy Gospel, if not I, who
get my liuing with the sweat
of my browes? I doo not glo-
rie here in vain, but to thee be
the glorie, who hast turned the
cursse into such a blessing. O
Lord giue me grace to consider
this, that I maye bee more
diligent in my calling, more
earnest in seruing thee than e-
uer I haue beeine heretofore.
Forgiue me al that is past, and
guide me in thinges to come,
that I may neuer haulte in my
vocation. Giue me a sounde
and perfect faith in thy sonnes
bloud, ô father, wherin he hath
washed (of his great mercie)

my poore soule, that notwithstanding I serue a mortal man,
yet aboue him in all thinges, I
may serue thee, to whome be
al glorie both now and for e-
uer, Amen.

*A praier for a woman
with child.*

In the beginning
of the world, o fa-
ther of heauen, af-
ter thou hadst for-
med man of the slime of the
earth, and yet prince ouer all
creatures; it pleased thee of thy
goodnes to create a woman of
his side, as well for his solace,
as for the continuance of his
seede. It was thy word vnto
them, *Increase and multiply.*

This

This increase was easie, but
mother Eue hath made it hard
(by passing the bounds of thy
wil) to al her posteritie: so that
the woman conceiueth and
bringeth foorth in great paine,
and dangerous trauel, the fruit
of her wombe: in so greate
paine, ô Lord, in such extreme
pangs, that vnles thou quendre
the flaine of her sorrowes with
the water of comfort, it is im-
possible for her to beare that
into this vale of miserie, whiche
thou of thy goodnesse hast fra-
med, & she conceiued. Wher-
fore thou G O D of woonders,
and father almighty of hea-
uen, as thou hast by the slaugh-
ter of thine only lambe, taken
awaie the sinnes of the whole

f.5. world,

world, and condeynned sinne
in the flesh : so take away the
pangs of chylborth, the fruit of
sinne from all womankind, es-
pecially this woman, that bea-
ring ioyfullye, that whiche shee
hath conceiued fruitfully, and
thou hast fashioned gratiouf-
lie, she may glorifie thee most
carefully, and praise thee most
thankfullye, the onely staye of
hir estate in al extremitie, both
now at this present, and here-
after euerlastingly, Amen.

*A praier for a woman
in trauell.*



Orde sauue mee, or
else I perish. Lord
haue mercie vpon
me a sinner. Pitiful
Iesu:

Iesu shew thy mercy vnto me,
and let the light of thy coun-
tenance shine vpon me, that I
be not swallowed vp in griefe
and sorrowe. Lorde, sweete
Lord, thou sendest thy seruāts
to cal me to the marriage : thy
fatlings and oxen are killed,
and dinner is readie : Lorde
giue me grace to come vnto
thee, that beeing freed from
sinne, and eased of sorrow, the
fruit of sinne, I may marie thee
in the couenant of thy mercie,
and banquet with thee face to
face, at the table of ioy, in thy
heauenlie Ierusalem Lord, lo-
uing Lord, and gratiouse God,
blesse the fruite of my wombe,
and take it into thy familie.
For I beleue, Lord, that thou
becameſt

becameit of God the sonne of man, to make it, and al other, whome thy father hath giuen thee, the children of God thy heauenlie Father. According to my faith therefore, ô Lord, be it vnto me. Open the doore of thy mercie, and lodge my child in the vertue of thy couenant, that being my God, and the God of my seede, I may glorifie thee both now and euer, and offer vp the sacrifice of praise, the fruites of a ioiful spirit vnto thee. Lord and father of heauen, it is thy wil that al men shoulde beesaued: thy wil be done, and saue me by thy mercie I beseech thee,
Amen.

*A praier for the
prisoner.*

Liuing GOD and louinge Father of heauen , I haue stood in the waie of sinners , and wasted my daies in iniquitie, for the which I am iustlie tied in bands, and shal suffer the shipwracke of this fraile and fading life . O Lord confort me with thy holie spirit, against the terroure of death : and so roote in me the hope of saluation, that I may looke in stedfast faith after the night of my passion , to suppe and to bee with thee in paradise . Euil hath beene my life, euen from the wombe haue I warred

warred with euill nature a-
gainst thee, and to my power
sought to destroie my selfe,
& to crucifie my Iesuſ againe
moste villanouslie. But yet
Lorde, and father of mercy, I
belleeue verelie that al thy
sonnes bloud is not dried vp. I
am persuaded that there are
some drops of grace reserued
for al laden and laboring pub-
licans, and therfore comming
vnto thee I crie and cal : *Lorde*
haue mercie upon mee a sinner :
Lorde, O Iesu thou sonne of David
haue mercie upon mee. Remem-
ber thy bloudie passion, and
with the testimonie of thy ho-
lie spirit seale vppe in my hart
my saluation, that I may die in
thee, and so liue with thee for
euer, Amen.

A

*A praier to be said at the
houre of death.*

Ather of heauen, into thy handes I doo commend my soule : Lorde increase my faith, strengthen my weakenesse, fortifie my soule with the testimonie of thy fauor, against the feare of death, which is dreadfull vnto me. O gratiouse God, looke not vpon my merits, for they are none: nor vpon my life, for it hath beene naught and abhomina-ble: but looke vpon Christ thy sonne, and my louing Iesuſ, who beeing slaughtered vpon the altar of the crosse, crieth vnto thee for me and my bre-thren:

thren : *Father forgiue them.* I hy
sonne, o Lord, died to deliuer
vs, was bound to lose vs out of
hellish *Egypt*, that being fre-
ed by him, wee might alwaies
and folie serue him . But mer-
cie, Lorde, mercie is my sute :
for I hane prophaned his pre-
tious passion by my cuill con-
uersation, and doone what lay
in my power to crucifie him
againe : but notwithstanding,
Lord, thou art alwaies merci-
full, and of great pitie : and I
beleue verely, that thy sonnes
mercie is not abated, who cri-
ed for the butchering Iewes,
Father forgiue them . Louing
God therefore burie mine ini-
quities, and accept thy sonnes
crie as a satisfaction for my
sinne.

inne Lord haue mercie vpon
me a sinner, Amen.

*A praier for the
truth.*

Heresie, O Lord, is
the spur of dung-
hil cocks, and hire-
lings, which faint
and will not fight in thy quar-
rel against the woolfe, for the
sheepe of thy pasture. Let not
this spur blind the eies of chri-
stians, let it not shut vp the
windowe of thy wil. Thy truth
defend, ô gratiouse God, and
with the whippe of thy iudge-
ment, scourge al penie gospel-
lers, and scowre thy fathers
house, which must be a house
of praier, that thy worde may
be

be trulie preached, which is thy power vnto saluation. Grant vnto vs the pure bread of life, let it not be sowred with the leuen of vnseasoned Rabbins, least thy truth being eclipsed with euill doctrine, be vtterlie buried, and so thy lambs for hunger starued. The babes of thy familie doo hunger and gape for meate: they dayly crie vnto thee, Father of heauen deliuer vs from euil; come Lord Iesus, come: for thou art truth, and the onelie teacher of truth. Roote vp out of thy garden the weedes of heresie, and hinder the blast of flandering trumpetters, who do nothing else but barkē againste thy truth, and bite the good names

naines of others, and al to the
defacing of thy gospel, Amen.

*A praier for the plough-
man.*

HT is thy iuste reward, ô GOD, to man for his trecherie and disobedience against thy maiestie, that he should get his liuing by the sweat of his browes. I confesse therefore, ô thou iust God and louing father, that I haue merited this bondage, that thou maiest be iustified when thou art iudged. Giue me thy grace, ô Lord, that I may be diligent and faithful in my vocation, to doo my dutie, not so much for feare, as for conscience. Giue me

me thy grace, that I may serue
with a willing minde, and a
free conscience, that beeing
subiect to a Christian in bo-
die, yet I may beare rule ouer
sinne and Satan in a stedfast
faith, and feare of thee. Gard
me with thy grace, and fense
mee with thy fauour. Vphold
my feete from slipping, staie
mee that I fal not, and if I fal,
raise me vp, that I may not lie
in the mire of desperation,
when sinne shal assault mee.
Plow my hart with the threats
of thy pearsing lawe, and har-
rowe it with a greeucus me-
morial of my omitted duetie:
but so, ô Lord, that thou in the
end doo sow in it the seede of
thy Gospell, the bread of im-
mortality,

mortalitie, that I may liue in
thee, and by thee now and for
euer, Amen.

*Apraier for the blessing
of his labour.*

Such was the fal of
Adam, ô gratiouse
God, so great was
his rebellion a-
gainst thy diuine maiestie, that
of desert thou maiest forsake
him, and staie the hand of thy
bounteous liberalitie. Not-
withstanding, Lorde, because
thou hast commanded al men
to aske, and allured them to
craue things necessarie by thy
promise, that hee that asketh
shal haue: therefore, ô Lorde,
in hope of thy wonted and of-
fered

fered mercie, I come vnto thee
in the names of Christ thy be-
loued sonne, and my louing
husband: desiring thee, in the
stremes of thy bloodie teares,
to wash me from my finnes, to
burie them in the bottome of
the sea, and to scatter them as
chaffe before the wind, that I
being taken into thy fauor, &
reconciled to thee in the blood
of the immaculate lambe, may
ooke in assurance for thy fa-
therlie prouidence. Blesse, ô
Lord, the cursed earth: so fru-
ctifie the barren earth with the
dew of heauen, that wee may
haue great cause to glorifie
thy name, and sufficient for
nature against extremitie, to
releeue vs with thy store in
time

time of necessitie, Amen.

A praier for peace.

A Ppease, ô gratiouſe God, the ſurging waues of this preſent cuill worlde: cut downe the angrie make-bates, and grant vnto vs the peace of thy ſpirit: that liuing in one minde, and bearing about vs one wil grounded vpon thy gratiouſe pleasure, we maye bee gathered into one ſheepefolde, and liue in brotherlie loue and vnfained vni-tie. O louing maker and God of peace, it is a pitious thing to ſee the malice of the world: it is a miserie to ſee howe thy members diſjoint themſelues in

in ceremonies and beggerlie
clements : it is a hel to consider how mightie Saule rageth
against little Dauid : to see the
beastlie crueltie and tiger like
tyrannie of the Pharaos of this
world, who not tendring their
owne case, not regarding the
end of thy passion, our full and
sole redemption, do rackinge and
rent the babes of thy Church,
thy beloued wife. Redresse all
this, gratiouse God : either cut
off our enimies, or else conuert
them, that we may togither
wage battell against the diuell
our archaduerfarie. Season the
harts of our brethren, that wil
for a triflinge ceremonie, re-
nounce thy veritie, and breake
the bands of Christian vnitie.

Con-

Confinre the weake nouices
of thy schoole in the libertie of
thy Gospel, that all offense be-
ing taken away, we may serue
thee the God of peace, euен
charitie it selfe, in charitie, A-
men.

*A praier in time of
warre.*

O Lorde, and onelyc
peacemaker, linke
vs in vnitye that
are diuided, ioine
vs in loue that haue fundered
our selues, and so transgressed
thy holie will. If our cause bee
cuil, good Lord amend vs, and
reconcile vs with the peace of
thy spirit: if it be good, defend
vs, ô Lord, and turne vnto vs,

G. I. or

or else confound our enimies.
Gratiouſe Iefu , thou knot of
peace, which haſt ioyned God
thy father and man, not onelie
in fauour as friends : but also
coupled vs in one brothethood
with thee, as his children : we
beseech thee to ſow the ſeede
of concord in vs, that we maye
liue in thee as fruitful brandies
now and for euer. O Lord giue
vs thy grace, that we purchase
no enuie, nor be the fathers of
ſedition, of war, or any iuſtice
rebellion : but imprint in our
hearts thus inmuch, that thou art
loue, who ſhalt come to iudge
the quicke and the dead. Cha-
ritie ſhall iudge the world, and
confound al bruers of tumults.
Ingraue this lesson, ô Lord, in
the

the tabits of our harts, and for-
giue vs al that is past, & guide
vs in that which is to come,
that we fal not but stande fast
in the waie of thy will, Amen.

*Apraier for the
captaine.*

Defend the righteous cause of thy seruant: assist mee with strength against mine enimies, with the wisedome of thy spirit against the policie of man, that being wholie guided by thee, I may fight manfullie in thy quarrel, to the building of thy Churh, and vtter rebuke of her aduersaries . Without thee, ô fountaine of goodnes, and God of mine

mine estate, I can doo nothing.
Arme mee therefore with thy
grace, with the buckler of thy
word, that I may be able, not
onelic to war with, but also to
ouermatch Satan my deadlie
foe, & al his hellish band, set-
ting themselues against thee
and thine annointed. Enrich
me with thy mercy, that I may
bee able to put vpon mee the
white raiment of faith, and be-
ing clothed with it, may stand
sure against the foming mis-
sters of the diuel, that no storm
may ouerturne or dismay me.
O Lord kepe me from al wre-
stling affections, from inordi-
nate motions defende mee, O
Lord. Let al discord be remo-
ued, whereby thy pellican chil-
dren

dren may bee disleuered. But
nourishe, ô God of loue, thy
babes with the spirite of pati-
ence, that I and they beeing of
one minde, may doo our ende-
uoutes, and bende our whole
strength to the reedifieng of
mother Sion, which traueleth
with sorrowes, and sinketh in
the mist of heresies, vnles thou
pul hir out by the hand of thy
mercie: which doo, ô gratiouse
God, I beseech thee, Amen.

*A praier for the
Souldiour.*

His worlde is no-
thing else but a sea
of trouble, heere
þ diuel stormeth,
there the worlde frowneth, on
3. euerie

euerie side the flesh assauiteith
vs, so that our life may wel be
tearmed a warfare, and our
daies a treasure of dangers. O
Lorde, with the anchor of thy
mercie vphold vs, that we sink
not in the sea of this troublous
time : but guide vs with thy
hōte spirit, that our liues may
please thee, and wee in our
death praise thee: through Ie-
sus Christ our Lord. Plant the
tree of peace among vs, let it
flourishe to the gladdening of
our harts; that al dissention cut
off, wee may be linked in one
knot of Christian vnitie, ga-
thered into one sheepfold, and
guided by thee our onelie and
one shepheard. Let nothing
sunder the members of thy
bodie

bodie, but cherish and nourish them with a full persuasion of brotherhood, in the vnitie of our Sauiour, and thee our one and onlie father, Amen.

*Apraier in time of
dearth.*

O Mightie God and maker of althings: O thou art iust, and in iustice hast thou scourged vs: we confess it, ô Lord. Our liues haue deserued thy whip, the excessiue riot of sinne hath merited the famine and want of thy gratiouse benefits: but notwithstanding louing Lord, burie our iniquities in the multitude of thy wonted goodnes, and blesse vs

4. with

with the store of thy mercie,
that as we may nowe declare
thy iustice reuealed againste
sinne : so likewise we maye
preach and blase abroad to the
world, the bottomlesse pit of
thine infinite pitie. O gratious
Lord, thou gauest thine onely
sonne our Iesuſ to the death,
euen to the death of the crosse
by his bitter passion to pur-
chase our redemption. As thou
haſt giuen him : ſo good Lord,
giue vs all thy benefites with
him, that as thou haſt by him
redeemed vs, ſo wee in him
may bee ſustained, during this
transitorie life, with fulnesſe of
thy grace, till the day of his
great viſitation, when meting
him in the clouds, we ſhall bee
ſet

set on his right hande, to liue
with him in fulnes of ioye for
euer. Defend vs, O Lord, from
extreme needines, and correct
vs not in thine anger; but stote
vs with sufficient in thy mer-
cie. Foode and rayment, good
Lord, we aske no more. Giue
vs and grant vs this our petiti-
on, and giue vs grace therwith
to be content, Amen.

*Apraier against the feare
ot death.*

Lhy handes haue
framed me, ô lord
And whereas to
the blemishe of all
his posteritie, father Adam
made himselfe through follie
worse than nothing, a cursed
g.5. caitife,

caitite, euen thine vtter enimie: it pleased thee of vnmerited goodnes, to leaue the colledge of thy Saints: the nintie nine iutt sheepe, the band of thy blessed angels, to seeke the straieng sheepe, the groat that lost that roiall stampe of a pure nature, to the vtter disgracing of all his progenie.

Man, this lost sheepe thou soughtest, ô Iesus, thou foundest sweet Iesus, by death thou foundest her, by bleeding paine's thou foundest her, by nailed hands and bored feete thou foundest hir, by a sharpe & thornie crowne, which pearced thy glorious head, by sheding of thine owne blood; by drinking of veneger in thine extreme

extreme thirst, by suffering the
most violent death of y crosse
thou foundest her: & so foun-
dest thy lost sheepe, man, lost
man, sinful man, the childe of
wrath, o Iesus.

O louing Iesus, & tender har-
ted Samaritan, that of a sicke
hast salued, of a sore siner hast
saued him, of a wicked crea-
ture washed him cleane in the
stremme of thine inestimable
mercie. O Iesu, o gratious Ie-
su, thou hast sought lost man,
and founde lost man, by con-
demning sinne, by breaking
the bands of the diuel, by con-
quering hel, sinne, death and
diuel, in the flesh.

Sith therefore thou haste, o
louing Iesu, pitiful Iesu, of thy
mercie

mercy, shed thy blood, not onlie for my first father Adam, but also for mee, euен for the whole worlde, that as sinne ouerran al men to condemnation by one man: so in thee al the natiōs of the world might bee blessed. And sith thou hast not onelie made a ful purgation for my sinnes, beeing the slaughtered Lambe, that haste taken awaie the sinnes of the worlde: but also soong a conquest ouer sinne, which hath lost his sting, death which was dead, & hel which had lost the victorie, and the dragon which thou ouercamest in heauen, by preaching libertie to captiues, and leading captiuitie captive, there is no cause why

I should faint and teare death.

Arme me therefore, ô Lord,
with this faith, that thou hast
dashed death in peeces with
the rod of thy merits, & drow-
ned the diuel in the riuers of
thy pretious blood, that no tor-
ment or biting paine of the
fleshe funder mee from thee
most louing Iesu: but imprint
in my heart thy grace, that in-
greatest anguishe I may be so
farre from the feare of it, as
rather to crie with thy Saints.
Come Lorde Iesu, Come: and de-
sire to be dissolued with Paul,
and to be with thee my louing
husband, than by anie pangs
of death to refuse thee. O

Lord doo thy good

wil, Amen.

Another

Another.

Ur Father whith art in
heauen, thou art life; how
shal I come vnto thee? there is
no waie, ô Lord, but thy selfe:
no man commeth vnto thee
but by thee. There is no reine-
dy but this vessel of earth must
bee broken, before I shal see
thee face to face, euen as thou
art in fulnes of glorie. Dust to
duste, ashes to ailles, claire to
claire, earth must returne to
earth, to pay this borrowed ta-
bernacle to earth whereof it
came. Grasse must wither, the
flower must fade, the vapour
vanish, I must be dissolued be-
fore I shall be ioined fullie to
thee my head, and onlie vne,
wherein I liue. Thy purseuant
sicknes

lacknes mult visit this body of
sinne, and death must rowe
me ouer the seas of this world,
vnto thee in the barke of faith,
by the anchor of thy cove-
nants made to the house of
Dauid. O Lord therefore giue
mee grace to welcome death,
by which I must passe to life,
that dieng in thee, I maye be
blessed, and live in the store-
house of thy ioies for euer, A-
men.

Another.

C Louing husbande, mine
onely Iesus, sleepe not,
slumber not : but awake my
joy, awake my comfort, and
lose the bands of my miserie.
Death, death, ô Lord, thou hast
nailed to the tree, by the preti-
ous

ous passion, and drowned Satan the prince of darkenesse in the streamie floud of thy blessed bloud. Sweet Iesus, louing Lord, and husband mine, lock vp the faith of this thy merit in my heart, and clip mee in the sweete armes of thy woonted comfort. Kisse me, kisse mee: pitious Iesu, pitie me, and bee not angrie with mee. Diuorce me not, ô mercifull Iesus: but marrie me in mercie, & cal me in thy fauor to the marriage of grace, that being thine by the testimonie of thy spirit, I may sing with a brasen face: *sinne where is thy sting? hell where is thy victorie?* Mercie, ô Lorde, mercie, loue, louing God, loue is thy name: mercie is my lute, ô

Ô bottomlesse pitie: thy loue I
labor and crie for; Lord, Lord,
Iesus thou son of Dauid haue
mercie vpon me, and spread
forth the banners of thy com-
fort, that I may knowe that I
am thine, and knowing it, may
neuer distrust thine inestima-
ble mercie, Amen.

*Another in forme of a
confession.*

 **N** thy Name, O
Lord, Amen. I ac-
knowledge to the
publishing of God
his glorie, and the comfort of
my soule, that I am God his
owne child, that he hath crea-
ted me of nothing, redeemed
me being lost, & preserued me
from

from the wombe till this time.
In him haue I onely trusted,
and neuer shall bee confoun-
ded. Beloued friendes in the
lord, for your comfort & mine
owne dutie, heare my confes-
sion, which euerye christian is
bound to make . I acknow-
ledge therefore in the face of
God almighty, before you al,
that whether I liue or die, I am
his. He hath suffered death to
saue mee from death, hee was
crowned with thornes , to
crown me with glorie : he
was bored and nailed to the
tree , to naile and to crucifie
the sinnes of the whole world.
He was content to be pearced
with a speare, yea so pearced,
that the blood gushed out; and
for

for nothing else but to wash
me cleane from the sore of sin,
in the streames of his mercie.
For this with one consent let
vs crie, Our soules doo magni-
fie the Lord, and our spirits re-
ioise in God our Sauiour. Se-
condlie I confess, that though
Christ in his pretious bloud
hath clenched me from the filth
of sinne, that notwithstanding
I doo nothing in this present
life, but heape sinne vpon sin,
and hourde vp trespass vpon
trespass, so that this daie is
worse alwaies than yesterdaie,
by increasing as daies, so sins:
and therefore the indignation
of God against mee. But yet
those of hel shal not be able to
preuaile against me. For there
is

is no condemnation to them
that are in Christ Iesus my Sa-
uiour. Thirdlie I confes that as
my life is sinful, so it is shorte ;
like a smoke, like a shadowe,
like a warrefare, like a flower
that fadeth, grasse that with-
reth, a word that soone passeth,
it is like a bubble in the water,
a weauers shuttle : it is a span
long and no moe. Againe it is
not onelie short but also mis-
erable . For it is an exile, a vale
of miserie, it is a wildernesse, it
is stufed with sorowes, a cage
of enimies, a sea of miseries, a
dungeon of gronings & gree-
uous sobbings: it is a storme, a
tempest that wonderfulie tro-
bleth the people of our hea-
uenlie father : believe me, it is
no

no better than a woomans tra-
uel, and that is extremelie mi-
scrable : and therefore, as not
onlie short, but also wretched
I am willing to forsake it. Yea
death, welcome deth; sicknes:
sicknes of al messengers wel-
come art thou. Adue vile life,
farewell life, sinful life adue,
and welcome death the purse-
uant of my louing Sauior : for
by thee my miserie shal end.
From war to peace, from this
stormie world into the calme
countrie of heauen : from gro-
nings and sobbings, from this
vale of sighings¹, to the palace
of ioy : from earth to heauen,
from sinful men & wild beasts
to beloued friends, by death I
shal passe to life, to haue the
compa-

companie of holie Patriarkes,
and blessed Saints, to haue the
sight of the glorious Trinitie,
to haue and inherit such ioye,
as neither eie hath seene, nor
eare heard, nor hart euer con-
ceued. By death I shal haue li-
bertie without imprisonment,
health without sicknesse, ioy
without sorow, pleasure with-
out paine, in such securitie, e-
ternitie, & perpetuitie as pas-
seth al thoughts. The holie
ones of GOD my father, the
blessed Angels and Archang-
els they haue atteined it, but
neuer can they sufficientlie e-
steeme of it. So that, ô death,
thou art welcome: welcome
sicknes, for my lord Iesus hath
new sent thee to fetch me from
this

this prison to his palace, from
a strange contrie to my hōme,
from this place of teares and
mourning to the daie of mar-
riage, sweete Iesus, to marrie
thee in thy mercies for euer.
Heare deerly beloued, heare
and reioise with me. Sicknes is
come, death is in comming, as
a purseuant from my louing
Iesus, to cite me to appere be-
fore him, that he may appointe
mee a mansion in his fathers
house, to sit with him at the ta-
ble of ioy for euer. O the ioy
and onely ioy of a Christian;
Now I shall lie no more in this
prison: now I shal haue Pauls
wisl: for I shall be deliuered
from this bodie of sinne: now
shal I depart in peace with Si-
meon

meon to haue that peace that passeth all vnderstanding, and surmounteth al thought. Now, now shal I see the amiable tabernacles of my Lorde : nowe shal I enter the courtes of my God, where one daye is better than a thouſande elsewhere : now shal I be a doorekeeper in the house of mine heauenlie father, now shall I appeare before the presence of God, now doth his kingdome come, now Lord Iesus, now thou cōmest to carrie my soule into ioy, Into thy hands therefore I cōmit my ſpirit. Beloued brethren this is my teſtamente, which I leaue vnto you, it offereth great ioye, and no matter of teares. Shead therefore no teares

teares, for better is the daye of death than the daye of birth. I entered my life with a crie, it coste my mother paine and teares to beare mee, but yet it cost my louing Iesus his blood to saueme, you, and all the world. Enuy not therefore my luckines, that now I shal passe from you out of this vale of teares, vnto him, who died that I with him myghte liue in ioy for euer.

If you will mourne, mourne for your owne sinnes, mourne for your selues, that you shal not so soone sup with God my father as I shall doo: & mourne not for me, for you shal shortly follow me, and lose mee but for a time, when you shall see

H.I.

in

in heauen for cuer. For blessed
are the deade, that die in the
Lord, whose name for cuer be
glorified, Amen.

*A praier for the rich
man.*

Hou arte the wel-
spring of all good
thinges, ô louing
Lord: thou arte the
riche storehouse and chest of
mercie for al naked Adamites.
O loue inestimable; We are
borne into this vale of mi-
serie, not onelie wicked in
soule, but also naked in body:
a deserued entrance for vs by
father Adam, through desire of
souereigntie: but an vndeser-
ued thing it is, ô good G O D,
that

that notwithstanding our
merited pouertie, & deserued na-
kednesse, by rebellion against
thy maiestie, thou shouldest
thus cloath me with thy bene-
fites: with plentie against pen-
nurie, with friendship against
enimicite, with health against
sicknesse, with store against
needinesse. This, ô Lord, is an
vnmerited benefite, for the
which after my bounden duty,
I giue thee hartie thanks. But
what shal I saie? what suffici-
ent thanks shal I render vnto
thee? for thou hast not onelie
armed mee against pouertie:
but also chosen mee as a stew-
ard, to vnlocke the chest of thy
benefites to needy Lazarus,
that as thou hast loued mee, so

I should tender thee in him. O
Lord giue me thy grace, that I
may bee thy stewarde, by clo-
thinge the naked, by feeding
the hungrie, lodging the har-
bourles, and defending the fa-
therles: that I may bee able to
render a faithfull account of
my stewardshipe vnto thee in
the daie of reuelation. Grant
this, o father, for Christ his
sake, Amen.

Another.

O Father of heauen, and
oriche God of mercie. Be-
hold thy poore creature, in sin-
liche, in grace poore: bestowe
vpon mee some mite of thy
mercie, cloath mee with the
merits of thy sonne Iesus, and
bathe my naked bodie in his
preti-

piuous bloud : satistie my
hungrie soule with a crum o
thy gracious blessings, that be-
ing cloathed with the armor
of his meritorious passion, I
neede not to feare the naked,
the desperate corruption, or
rather wages of nature. Moi-
sten my heart with the hony-
dew of thy gret & rich grace,
that as thou hast inriched mee
beyonde my desart, being by
sinne an enimie vnto thee : so
I may continue ride in good
workes, to the profitc of my
neighbours, to the comfort of
mine owne soule, **and** to the
manifestation of thy glorious
maiestie. O Lorde, thou art a
zealous God, Such a God as
wisthest my healthe, and the

Iatetic of thy creatures, haue
therefore mercie vpon me,
blesse me with faith towardeſ
thee, with loue towards my
neighbour, and a godlie care
towards my ſelfe, that thou in
thy ſelfe maieſt be magnified,
& my conſcience reioiſe in the
teſtimony of a good life, whose
reward in thy ſonne Christ is
life eternal, Amen.

The beggers praier.

O Mighty Lord, and
prouident GOD,
y' ſtewardes of thy
plentious ſtore-
houle are not moued to feede
the hungry, to cloath the na-
ked, and lodge the poore pil-
grime at his pitcous crie, but
not-

notwithstanding all this their
tyrannie, Father forgiue them,
and pardon mee, as I forgiue
them that haue trespassed a-
gainst me. Rake the fire of cha-
ritie out of the dead ashes, and
quicken it, ô Lord, that I may
warne mee in thy familie, in
time of extremitie : and they
be readie in thy great audit to
render a full account of their
stewardship vnto thee. But
first of all do I begge grace of
thee, that I maye seeke thy
kingdome, and so be persua-
ded in hart by thy word, that I
shal want nothing, bnt that al
other things shalbe added vnto
me. This doo I aske of thee,
ô father of heauen, that euer
criest, Aske & haue, Giue me

faith to aske in certaintey, that
I may looke without doubt for
this thy craued mercie, ô Lord.
I beseech thee, Amen.

Another.

HAUE mercie vpon mee, ô
Lord, and pardon mine
offenses, the riche men of this
worlde will scarce looke vpon
me, or vouchsafe to relieue my
necessitie with the crums of
their ouer-streaming tables.
But yet, ô Lord, I belieeth thee
forgiue them, and denie mee
not the crums of thy grace: but
looke vpon me with the piti-
ous eie of thy louing counte-
nance. Assist mee so, O Lorde,
with thy holy spirit, that being
alwaies content with my cal-
ling, I may seeke to serue thee

in

in holynesse and purenes of li-
uing without feare al the daies
of my life. Beate me with po-
uertie, beate me ô Lord, strike,
wound, doo thy good will, ô lo-
uing God: so thou sauue me of
thy mercie, wherin lieth all the
joy of my soule. Giue me thy
grace, neuer to misdoubte thy
prouidence, that neuer doub-
ting of thy fatherly care, I may
with a gladsome heart endure
the end of my warfare. Giue
me a contented mind, let thy
wil be my wil, and my will al-
waies answerable to thy will,
that I neuer offend thee, but
doo my dutie in lowing thee,
and wishing well to

al the world,

Amen.

h.5.

The

The widowes praier.

L O R D , I thanke thee that thou hast scourged me with the death of mine husband. He was bone of my bones, and flesh of my flesh : hee by the couenant of matriomonie was made one bodie with me : thou gauest him vnto mee , and thou hast taken him from mee : blessed be thy name for euer . The bands of death haue sundered me from him : but I hope, ô Lorde, by the power of thy holye spirite, that nothing shall bee able to separate mee from thee mine onelye Iesus , the onelye ioy of my soule , put the axe of thy mer-

mercie to the roote of wanton
nature, and cut it off, that I doo
not marrie the vanitie of this
wicked worlde: but put vpon
mee the garment of innocen-
cie, and tie about my hart the
iewel offaith, that I may one-
lie marrie thee in the couenant
of thy heauenlie father, louing
Iesus, and haue nothing to doo
with the adulterer the diuel,
the father of deadly fornicati-
on. This is the only bed of ioy
wherin I wil sleepe, ô Lord: &
the onlie arke of cōfort, wher-
in I wil saile, til I shal see thee
face to face. To whom be
praise and honour
both now and
euer, A-
men.

The

The tenants praier.

Thanke thee, ô fa-
her of heauen,
hat thou haste
made mee after
chine owne image . Thou
mighitest haue made mee a
frog, a worme, a trece, but thou
hast not doone it, ô Lord? And
what was in cause? surelie not
my merit, for I was not before
y madest me: it was thy mer-
cy, good Lord, the true mother
of al mankind. Thou hast not
made me a king, a ruler, a lord:
no Lord, but I thanke thee for
it, thou hast made me a tenant
of men, but yet in thee, that
euer I might acknowle dge
thee in them my cheefe Lorde
in

in heauen. Giue me grace, ô Lorde, to be thankfull for this thy wil, and dutifullie to walke in my vocation, and giue mee thy grace, that as I am a tenant to man, so I may alwaies be a tenant to thee, to doo thee seruice, to paye thee yeerclie my hourelie rent, which is a thankful heart for al thy benefites. If man woulde haue mee to doo wrong against right, Lorde giue me grace to consider that better it is to bee thy tennant than mans. If the diuel and the worlde entising mee to walke wantonly, secke my destruiction: giue mee grace, ô God, to consider, that al things are subiect to thine vniuersal power: and shal not they obeie? how then

then can they or dare they as-
sault me to hurt me, fastening
the anchor of my faith vpon so
sure and firme a rocke? if the
fleshe make warre against the
spirit, to make me seruiceable
to sinne, minister strength vnto
me, ô Lorde, that being thy
tenant, and a child of thy fami-
lie, I may winne the field, and
fighting valiantlie, may bee
crowned eternallie; with thy
sonne Iesus my blessed Sau-
our, Amen.

*The fatherlesse child's
praier.*

OLord, so narrowe
is the mouthe of
charitie, so consu-
med is the fire-
brand

brand of Christian loue , that although the foxes haue their holes, & birds their neasts, yet haue wee no place to rest our heads on . As pilgrimes wee wander from place to place, and are driuen with the winds of pinding pouertie vpon the seas of this world to seeke reliefe : but alas and woe to the world for it. The rich man deuoureth all superfluouslie , or else hourdeth vp to fil his garners nigardly : so that Lazarus may not only walke amid the streetes naked, but also lie begging at the gates full sore, and yet go without the crums which fall from the table , to easc the tune of his necessitie. O Lord therfore do I flie vnto thee :

thee : haue thou mercie vpon
me : for it is onely thou , which
fillest with thy blessing euerie
liuing thing. I am better than a
farthing sparowe , O Lorde :
thou knowest it , & I acknow-
ledge it to my comfort. Feede
my soule with the flesh of thy
sonne , and let me drinke of his
bloud , that seeking firste thy
kingdome , I may in the end
bee crowned with glorie , and
sit at the table of ioy in hea-
uen with thee. O Lord
grant this , I be-
seech thee ,
Amen.





A Sword against the feare of death.

Wherein is liuelie decla-
red, with what weapons a
Christian souldiour should
fight to holde and keepe
his owne: made
by the said
E. H.

The first weapon:
Consider thy selfe.

MA N dooth consist
of two partes, an
earthly bodie, and
soule spiritual. Thy
bodie what is it? It is a case of
thy soule, such a case as is a pri-
son

son, and therefore Dauid desirous of life eternall, and the sight of his master Christ, cried out ; Oh, how long shall I lie in this prison ? Yea this case of the soule is such a cage of filth, as a man of God hath said, that no Bocardo, no dungeon, no sinke, no puddle, no pit is in any respect so euil a prison for this bodie, as the body is of the soule. For it is such a case, as stinketh in the sight of God, a bodie of sinne is this cage of the soule, and therefore cried Paule out , Oh wretch that I am ; who shal deliuer me from this bodie of sinne ?

Behold, deere Christians, such an heauie burden was the bodie to the soule, that Paule
was

was willing to giue this world
a farewell, & with father Sime-
on hee wished that he might
depart in peace. Oh that we
had this courage of Paule ! or
were as godly wise as Dauid,
to locke that vp in the closet
of our hearts, which they had
fullie digested. For then wee
shoulde haue a wished famine
of mourning Christians, or ra-
ther vndchristian Painims, who
doe weepe and waile for the
dissolution of this earthie and
fraile tabernacle, which Dauid
longed for, and Paule with fa-
ther Simeon desired.

Dauid that father of the faith-
ful land mouth of the holie spi-
rite, he was a man after GOD,
his owne hart, whom God had
spiced

spiced with grace, and made
of his mercie a vessel of honor.
He was a piller of mother Si-
on, he liued in the childhood of
the Church, when the cloud
of the lawe did yet ouershade
the appearance of the
sunne in fulnes of comfort. He
desired to see the daie, but
could not see it, which is nowe
past, wherin the sonne of God
hath opened fullie the store-
house of ioy: and yet beeing
wearie of the burthen of his
bodie, and willing to forsake
it, as a most stinking prison-
house, without feare of death,
hee crieth out, Oh, howe long
shal I lie in this prison!

Paule ioineth hands with fa-
ther Dauid, euen Paule, that
notable

notable organne of the holie
Ghost, who saide of himselfe :
It is not I that liue, but Christ
that liueth in mee. Hee that in
bodie sawe the Lord, & knew
that as a vapour his life should
vanish, & so he in a smal space
should suppe with his maister
Christ in heauen , after his as-
cension : yet carrieng about
himselfe this case of the soule,
accounteth himselfe wretched,
and therefore crieth out : Oh
wretch that I am! who shal de-
liuer me from this body of sin?
As if hee shoulde haue saide, I
knowe that the time wil come
when men wil fainte in faith,
and broch infidelitie : when
this life shall bee more loued
than wiscle lothed, & this bo-
die

diemore esteemed than god-
linesse wil suffer. I knowe foo-
lishe parents will be so bewit-
ched withe the immoderate
loue of their children, that they
wil grudge at the wil of God,
when he calleth them, and sor-
rowe and sigh a long time af-
ter their departures, which is
both sinne and folly. But I tel
them that they oughto to re-
ioise, bicause they are rested
from their laboures, bicause
they are passed from death to
life, bicause they are blessed.
For wretche, ô wretch that I
am ! who shal deliuer mee out
of this body of sinne ?

The bodie which you haue
lost, is but a bodic offinne, it is
but a prison of the soule, as fa-
ther

ther Dauid speaketh, it is but a burthen of the soule: so that by death they are deliuered from sinne to safetie, from imprisonment to libertie, from a yoke of miserie to endles felicitie: and therefore, oh wretch that I am, who shal deliuer me from this bodie of sinne? Paule indeed knewe that this world was an exile, and heauen his contrie, that he was a pilgrim, this world but an Inne, & heauen his home: nay at a sight of his owne countrie when hee was rapt, hee saw at his owne home, whence by sin hee was banished in Adam, such ioyes as eye neuer sawe, nor eare heard, nor heart euer conceiued. These are the ioyes which

shal

shal endure for euer, for number vnmeasurable, for durance perpetual, and without end or period. And therefore let eurye Christian bee readie and willing, in ioy of spirit, to welcome death, & in token thereof learn to crie out with Paul: Oh wretch that I am, who shal deliuer me from this bodye of sinne?

Lette vs account our selues wretched, as long as we carrie this weed of earth aboue vs, vntill our soules bee vncased, and wee deliuered from this bodie of sinne. But if examples will not bee of force to schoole vs, yet let nature speake and preuaile. The seconde causes whereof you are made, are the

foure

four elements, which concur to the constitution of euerie mixt creature, and being cuer at combat, doo also naturally worke the ſhipwracke of the ſame, according to the common axiome and rule of na- ture. The cauſes of corruption are all one with the cauſes of generation: and therefore vnlleſſe we wil denie nature, and be vnthankfull to God for our creation, wee may not in any caſe feare death, which is mo- thered vpon nature, our com- mon and generall mother. But if neither example, nor na- ture will preuaile, yet let the authoritie of our heauenlie Creator, and his wifedome, compel vs to welcome death,

I. I.

and

and to accept willinglie the condition of our bodies.

Our bodies and soules God created, he made them by the power of his almighty hande, and hath lent them vnto vs but for a time to vse, til mother earth require the bodie, and he our soules. For, as of earth we came: so into earth wee must returne againe: & therefore, vnes we wil be vnhankful to nature, and rebellious to God, wee must bee willing to paie our debts vnto him, least if we doo it not, he cast vs into prison, til we haue paid the vttermost farthing. So much for thy bodie.

Now consider thy soule. As thy bodie is a prison, so is thy soule

sioule during this pilgrimage a prisoner : as it is a bodie of sinne, so is thy soule lodged in a stinking prison : as it is of earth, earthie: so is thy soule an exile from heauen, heauenlie: and therefore to feare death, it is to feare the deliuerie of thy soule from prison, which is meere follie: it is to wishe a stinking lodging, and a filthie cage to dwell in, and euer to carie it about thee, which is extreme miserie: it is to wish thy continuall banishment from the ioyeful realme of heauen, thy natural countrie, which is extreme madnes. So that, vntles you wil be counted foolish, wretched, carelesse and mad, who are willed to be as wise as

serpents, you must in no case feare death, which is the best ghest that euer came to the godlie. For now there is no cōdemnation to diem that are in Christ Iesus, but blessed are the dead that die in the Lord.

The second weapon:

Consider thy life.

 T is short, vncer-
teine, and misera-
ble. It is short: for
man that is borne
of a woman hath but a short
time to liue: the daies of man
are the daies of an hirelinge,
yea winde, and nothing: as fa-
ther Job telleth vs. A man in
his time is but grasse, and flo-
risheth as a flower of the field.

For

For as ſoone as the wind goeth ouer it, it is gone, and the place thereof knoweth it no more: as the prophet Dauid teacheth.

There is a time to be borne, and a time to die. And man is like a thinge of naught, his daies paſſe awaie like a ſhadowe. It is the proclamation of the Lorde, vttered by Eſaie, that al fleſh is grasse, and al the glorie of man as the flower of grasse. And it is tolde vs by Paule, that heere wee haue no continuing citie, but we ſecke for one to come. This is it which is shadowed vnto vs in ſundrie ſimilitudes. Iames ſaieth: Our life is euē a vapour that appeereth for a little time, and then vaniſheth away. Our

daies on the earth also are but as a shadowe, & there is none abiding. They are like a bubble in the water, like a weauers shuttle, like a smoke, they are like a thought, soone conceiued, and soone ended. Dailie experience dooth teach vs thus muche. For wee see, that by some storne or other, the greene apple falleth before the mellowed fruit, the lambe is brought to the slaughterhouse as wel as the sheepe, the chicken is killed for the broth as wel & sooner than the cock: yoong men passe awaie as wel as old, our daies are short, our life is as the shadowe.

Now therefore reason with me, Shal we feare death for the losse

losse of a shadow? shal wee by
sighs and sobs storme against
the Lord for the losse of a va-
pour? nay, shall we not rather
be glad to forgo the shadowe,
and by death desire to be knit
more fully to our bodie Iesu,
whereof wee are members in
faith and hope? O ye of little
faith, crie vnto the God of hea-
uen: Lord increase our faith.
Be content to leauethis vapo-
rous life, and welcome death,
and crie in a ful beleefe. Come
Lord Iefu, come, shorten these
latter daies for thine elect sake
and saue vs. Saue vs, ô Lorde,
saue vs, haue mercie vpon vs,
and helpe vs, helpe Lord, and
by a blessed death cite vs to
appeare before thice. For one

daie in thy court, is better than a thousand elsewhere : Amen.

Secondly, consider that thy life is vncerteine. For death is like a theefe, that commeth at vncertaine houres, he is like a thundercracke, that soundeth on a sudden : yea, this life is so vncerteine, that death maye aske his due in the swathcloth, and none be able to resist him. He is alwaies a prince, hee ruleth not onely in the haruest, but also in the springtime, and summer. Yoong men & babes olde men and maides, greene and ripe, al are one : death excepteth no persons, hee regardeth not our yeeres, but with his syth on a sudden he cutteth al downe. So that our life is

is like a ruinous houle, alwaies
readie to fall : like a thin thred,
alwaies readie to rotte : like a
running cloud, whereof we are
vncerteine, where and when it
falleth. This cloud sometimes
melteth in the cradle, some-
times in the chaire. Death is
like the sunne, whensocuer it
shineth, it melteth our cloudie
life, be the cloud thereof neuer
so thin or thicke in yeres.

Our life now being as vncerteine
as the weathercocke,
which turneth at euery blast:
or like the waue, which mounteth
at euery storme : or like
the reede, whidi boweth at e-
verie whisteling wind : why
should we loue it, and not ra-
ther loath it, in comparison of

the euerduring life of the heauenlie citizens, wherevnto by death we passe in mercie, Oh that al Christians woulde ingraue in their harts, the waue-ring daies of this vncerteine life, and consider and looke for, in a ful faith, the certaintie of that ioyfull life, wherevnto death dooth bring vs; For then woulde we, that saile as pilgrims on the waters of this world, and are tossed dangerously by sundrie pyrats, the flesh, sinne, and the diuell, desire, & with hartie praier craue of the Lord, that in the barke of a liuely faith, by his mariner death, he would carrie vs to the certeine and blessed life of his saints.

If

If we were thus godlie wise, to consider the vncerteintie of this momentanie life : or so happy, as to ponder the eternal felicitie of Ierusalem, and restful Canaan, wee would rather ioy and be merrie, when sicknes and death shal visit vs, than mourne and sorrowe for it. For they are the **Lords** ambassadours, which are sent to bring vs tidinges, that dinner and supper is readie, and the banquet of glorie to bee ministred : and that we must come without tarrieng to marrie him, and to enjoy him face to face, euuen as he is : and therefore with willing mind to paie our debted bodies to mother earth, whereof wee borrowed them :

them: and to him our soules, that hee may marrie them in the couenant of his eternal mercies.

We are borne into this world naked, our heritage is sin and miserie, our life is labour and sorrowe, we our selues are but tenants vnder mother earth, concerning our bodies: and vnder GOD, concerning our soules: which God, our God of ioy, and father of comfort, by his owne sonne, hath bought vs an inheritance immortall, and vndefiled for euer, vnto the whidi by sicknes & death, as the messengers of his wil, he calleth vs.

Is al this so? and shal wee feare death? no: for shame let

vs

vs bid adieu to this short and vncerteine life, and receiue death in ioy of spirit, as an accomplishment of the obligatiōn of his couenant, where-with hee bounde himselfe, of meere mercie, beyonde our merite, that wee should never see death, but haue euerlastinge life

Vnlesse therefore you will mourne against death, bicause by it you passe from an vncerteine, to a certeine life: from these sorrowing and wauering daies, to an euerlasting and incorruptible inheritance: and so shew your selues rather willing to haue the fleshpots in Aegypt for euer, than to passe to heauen, and to eate of comfortable

fortable manna, not in the wildernes, but in new Ierusalem : see that ye feare not death, but loue it, and welcome it, when soeuer the Lorde wil fende it vnto you.

Thirdlye, consider thy life is miserable. It is not only short, but also miserable : yea, I may well tearme it a kingdome of miserie. New borne babes do what they can, to persuade vs of the truth of this matter. For they begin not this life with smilng countenāce, but with weeping eies. By their crie, what else doth nature sing or signifie vnto vs, but that thorough our sins, our life is bee- come a continual warfare, and the worlde our enimie, euen a valc

vale of miserie, besette with thornes to pricke vs on euery side.

Righteous Abell founde in his life time a thorne of his owne blood to trouble him, even Caine his own brother to bathe his blade in his bloud, & villanously to murther him. John Baptist, the bright day-star, and forerunner of Christ, the sunne of righteousnesse, he found a thornie Herode to behead him, and holy Stephan, stonie Iewes to dispatche him. Yea, what is this life but a farde of miserie, wherein Christ our blessed sauior tasted of nothing, but of the sower grape of persecution? For, no sooner was this lambe of God come into

into the world: but Herod, by the decree of his hellish conuocation, was readie to deuoure him: this was a miserie to mother Marie. And maruelously doth it paint out the miserie of this life, that the honie babe Iesus, the very lambe of God, and light of this world is so welcomen into the worlde, which intended mischiefe.

And where hee, by the prouidence of his heauenlye father, escaped the snare of the rauenous fowler, yet for his sake doo the children and sucklings of Bedleem, and al the coasts thereof, as many as were two-yeeres old and vnder, preache vnto vs the miserie of this our life. The voice that was heard

in

in Ramah, mooring, weping,
and great lamentation. Rachel
weeping for hir children, with-
out all comforde, because they
were not, teacheth vs, and cri-
eth out vpon the miserable life
of man.

If al careles Epicures would
aske the iudgemente of father
Job in this case, he would ex-
pounde the mysticall cries of
tender sucklinges, that man,
which is borne of a woman,
hath not onely a short time to
liue, but also a miserable life to
lead: that his life is a warfare,
continual labour and sorrowe.
This iudgement of Job, with-
out al doubt, was rooted in
him and his brother Ieremie.
And thereofit came, without
question

question, that they did curse, not onlie the daie of birth, but also him that brought the mes-
sage to their father, that a child
was borne . They had fullie
considered the degrees of their
miserie. Their birth place was
but a foule and filthie dungeon,
they themselues were but a
substance of bloud, and instru-
ments of their mothers : their
nourishment little better than
venom, & their birth not with-
out extreme pains of the deere
mother, and violent offense of
their tender bodies.

They knew throughly that
they were conceiued in filth,
and vncleannes, born in sinne
and care, and nourished with
paine and labour . They did
knowe

knowe them selues to haue bin
like cralling wormes, and that
at their entrie into this world
they were apparelled with
bloud. And therefore consider-
ing their miserable condition
they cursed the daie of their
wretched birth

Yea, this made father Iere-
mie to wishe, that his mothers
wombe had serued for his
tumbe: and father Esaie to be-
waile his birth, & to murmur
againste the knees that held
him vppe, and also the breasts
that gaue him sucke. They had
fully conceiued, that man was
made of the slime of the earth,
conceiued in sinne, borne in
paine, and at the laste made a
prey for wormes. This miserie
of

of mans life had they fullie digested, and therefore wished to haue died before they were borne.

Come hither now, beloued Christians: wee are manie an ace shorte of Job, Ieremie, or Esay, in life and in iudgement. One, after a through siftinge of this miserable life, wished that his mothers wombe had been his tumbe: another murmured at the paps that gaue him suck the third cursed the daie of his birth: and not onelic that, but him also that first declared it. Did they so little set by this miserable life, as to curse it: and so little loue the paps that nourished them, as to murmur against them: yea, the verie

rie knees that helde them vp,
and by reason of this wretched
pilgrimage, to be so wearie of
this life, as to wishe they had
beene buried in their mothers
wombe? and shal wee feare
death?

They wished they had neuer
liued: and shal we, for feare of
death, wishe euer, or a long
time to liue? they cursed the
daie of their birth, who were
holie men: and shal we weepe
for the daie of death, the verie
ende of their wishe? did they
murmur against the paps that
gave them sucke, and shal not
we welcome death, when the
Lord sendeth him? naye, they
murmured euен against the
knees that did beare them vp:
and

and that nor we be willing to
surrender heade, feete, hands,
heart, knees, and al, to mother
earth, and to salute death in
joy of spirit?

Fie for shame! and out vp-
on vs! if we doo not willinglie
and merrilie wishe, and cry:
Thy kingdome come, ô father
of heauen! Come Lord Iesus,
come. Let vs denie the olde
man, & cherishe our hope that
wee haue in the full merits of
Christ: that when the Lorde
shal cal, wee may come vnto
him, without any rebellion.
And as for death, account of it
but as a moste blessed ende or
period of this wretched life, &
an axe that cutteth off al mis-
eries: and therefore feare it not.

The

The third weapon.

*Consider the commodities
of deash.*

We are tossed & turmoiled vpon the seas of this world, with manie a dangerous tempest: euен till we be weary, or at least should be with holie Paule, of our short, vncerteine, & miserable liues: and then dooth the Lord, euен of mercie, call vs to rest and ioy with his Saints in heauen: that resting from our labours, wee may continuallye prayse him with the band of his holy Angels.

By death he deliuereth vs from danger, and therefore to arme

arme vs against the feare ther-
of, it pleased the holie spirit, to
cal death a sleepe: by the which
being dispatched of all aduer-
sities, wee are brought to our
graues, therin to lie, as it were
in a soft featherbed, and in a
sweete sleepe, abiding the
comming of Christ our Lord,
when he shal knock at the bed
and cal vs vp, to liue for euer
with him, and his holye An-
gels.

Death therfore doth not swal-
low vp our bodics, though for
a time they must lie in the bel-
lie of mother earth. For death
is a sleepe, & as vnpossible as it
is, that a whole man, being in a
sound sleepe, should not wake
vp againe: euen so vnpossible
is

is it, that a christian shoulde
continue in death for euer.
And as for this sleepe, it is but
a short sleepe: for the daye is
at hand, and the time of iudg-
mente draweth neere, when
dead bodies shall arise, and the
earth shal render them vp, that
bee in her, that meeting and
appearing together, with our
beloued friends, and set vpon
the right hand of his blessing,
wee maye, as liuely members
bee fully knit in our bodie Ie-
sus Christ.

So that death is but a sleepe,
and a shorte sleepe, out of the
which, we, and al our brethren,
sisters and friends that are de-
parted in the Lorde, shall rise,
more fresh than euer we were,

K. I.

to

to leauue this fraile and earthie
bodie , and to haue it made
like to the glorious bodie of
Iesus Christ.

And who now would feare
death ? or who should grudge
at the Lorde, for casting vs a-
sleepe ? death is a sleepe , the
earth is the Christian mannes
featherbed where he must lie,
till the trumpet shall sound to
awake him, and call him to
iudgement. Who wil murmur
against this necessarie ? or ra-
ther against this mercie ? for
mercie it is, that we die but for
a time , or rather sleepe for a
time : where , of merite, wee
should die for euer.

And therefore vnles by your
gronings & sighings you will

ex-

exclame against the inercy of the Lord, by the whidi you are saued, doo not feare death, or murmur against him: but bles him with father Iob, and thank him hartily, that he hath granted thee thy daily petition, wherein thou praiest, saieng: Our father which art in heauen, thy wil be doone, deliuer vs from euil.

For, as for the first, his will is doon, whensoeuer any man dieth. The verie farthing sparowe can not fal, without his prouidence: the heares of our head can not perish, without his will: much lesse dieth any man without his wil, who far surpasseth al farthinge sparowes. So that to wishe them

aliue that are departed in
peace, it is to wishe, that God
his wil were not doone : and
what is that, but to wishe, that
God were no God? For if God
bee God, his wil is iuste, and
must needs be doone.

But as for manie, they will
acknowlede that the wil of
God is doone : againe, that his
wil was iust in calling for their
children, whome hee had but
lent them for a time : and yet
wil carrie a biting sorrowe in
their hearts, and so wil they go
neere to bring death vpon
themselfues. But to such mour-
ning mothers I saie, Why doo
you mourne? this life is a war-
fare, death is a fleepe. Why do
you mourne? this life is short,

by

by condition, and ful of misteries : by death they are blessed, and rest from their labors.

Why doo you mourne ? this life is a vapour : by death, for a vapour , they possesse an heauenlie and euerduring inheritance. Why doo you mourne ? doo you not thinke that heauen is better than earth : that the companie of angels, archangels, Patriarkes, Prophetes, Apostles, Martyrs, Confessors, Virgines, and the holie ones of God, is better than the fellowship of men, and the companie of beasts.

Doo you not beleue, that ioye is better than sorrowe ? that life eternal is better than this short, vaine, and vyle life ?

that it is better to see God face to face, and to followe the lambe Iesus in heauen, in fulnesse of ioy to possesse him, at his heauenlic table to banquet with father Abraham, Isaac, and Iacob, than to dwel with you? al our fare in this worlde is dung, in respect of the heauenlie meate, which Christe dooth set before them that are passed by death to life: & whye then doo you mourne?

Mourne not for them, for they are happie: happie and thrise happie are they. But mourne for your selues, that be not so luckie as they: to bee taken from this vale of myserie, to the storehouse of felicitie, as they are. For by death they

they are not dead, but by death
they are paſſed to life, to ſuſh
a life as paſſeth all vnderſtan-
ding, the ioies whereof doo
ſurmount the conceipte and
thought, not onely of man, but
also of Angels & Ardhangels.

But miserable are you, which
doo yet carrie about you this
earthie tabernacle: yea euuen
in this one thing you are miſe-
rable, vnleſle you repente, that
you mourne for the death of
your friends or children. For in
that you denie the will of God
to be iuft, for that hee hath
made man of earth, earthy and
mortal.

Mourne for this your vnbe-
leefe, mourne for this your ſin,
weepe for the ſinnes of your

youth, for your secrete sinnes :
and desire God to wipe and to
wash your soules from al infec-
tion of sinne, that being pre-
pared by death to follow your
friends and children, you may
with willing hearts in a lively
faith , giue a farewell to this
world, and be readie to mar-
rie Christ Iesus in glorie :
to whome bee all
glorie, A-
men.



A battel betweene the
Diuell and the Con-
science:

Wherin all true Christians are
taught how to oppose and set them
selues against the assaules of their
Archaduersarie Satan, made
in forme of a dialog,

b, the said
E. H.

Satan.

Hou art a sinner,
and therefore the
child of wrath.

Conscience. I am
a sinner Satan: I confes it, that
in mee, that is, in my flesh,
k.5. dwel-



dwileth no good ding, which
may moue my Lorde to take
pitie vpon me: but yet I denie
thy consequent. For though I
bee a sinner, yet shall not my
sinnes preuaile against mee.
For behold, saith Iohn, The
lambe of God hath taken a-
waye the sinnes of the world,
hee hath condemned sinne in
the flesh, so that now there is
no condemnation to them
that are in Christ Iesus.

Satan. I grant that there is no
condemnation to them that
are in Christ, but such are in
Christ, which walke not after
the flesh as thou doest, continuallye
hoording vp trespass
vpon trespass against the day
of iudgement.

Con.

Conscience. Thou liest Satan. I walke not after the flesh, but with Paule I wil the thing that is good, though I be not able to perfourme it, by reason of that combat, which is between the flesh and the spirit. Indeed at the least I sinne seuen times a daie: but notwithstanding, auoid Satan: for John telleth mee, that if anie man sinne, wee haue an aduocate, with the father, Iesu Christe the righteous, and he is the propitiation for the sinnes of the world.

Sat. But how knowest thou that he wil be thine aduocate? For hee is a righteous mediator, and therefore he wil not deale for thee a miserable sinner.

Con. I knowe it Satan, that
hee wil be mine aduocate. For
so his holie worde preached
vnto me, which is the word of
Christe the euerlasting truth,
which I by his grace wil never
misdoubt. And heerein thou
shewest what thou hast been,
euen from the beginning a li-
er. For Iohn telleth mee, that
If anie man sinne, yet there is
an aduocate, and a righteous
aduocate, euen Iesus Christe
the righteous.

Sat. Yea, but how darest thou
looke vp to heauen, and flie to
this aduocate, thou beeing a
vile sinner, and he a righteous
God?

Con. In a ful faith of his mer-
cie,

cie, Satan, I dare goe to him,
For hee crieth to al laden and
labouring Christians : Come
vnto me. And why then shuld
I feare to goe vnto him ? espe-
ciallie, since he hath promised
to refresh mee, If I come vnto
him.

Sat. Thou maiest go vnto
him, but thou shalt find him a
iudge. For he wil neuer refresh
thee with mercie, but punish
thee with deserued iudgment,
and reward thee according to
thy deserts.

Con. Auoid Satan : for thou
liest. I wil goe to him in assur-
ance of his mercie : for hee is
truth, and cannot faile in his
promise. Hee will indeed re-
ward me according to my de-
serts :

deserts : but what deserts? Christ his deserts are my deserts: hee by his deathe deserued life for mce and al the world, not for himselfe, but for vs, according to the saieng of Peter , Hee bare our sins in his bodie. And therefore, sithe Christ by his ful obedience, hath deserued life , my desert in him is life. And therefore wil I dare to go vnto my Lorde and my God, for I am sure of mercie.
sat. I am the prince of darknesse, and al sinners belong to my kingdome. For the reward of sinne is death, and therefore assure not thy selfe of mercie, for that is in vaine.

Con. Auoid Satan. For what though thou bee the prince of dark-

darkenesse, yet doo I set thee at naught. I am a sinner, but what of that Satan? my sinnes haue lost their sting, and so maiest thou gape for a prey, and go without a reward. For in the blood of Iesu Christ am I purged from my sinnes, yea from all my sinnes, the sinnes of my childehood, my youth, my olde age, committed in thought, word, or deede: whatsoeuer they haue bene, are, or shal be, they are drowned in the botton of the sea, and so couered in mercie, that the Lorde will neuer remember them.

Sat. Thou liest conscience. For the Lord is iust, and therefore he will remember them, that hee may punish them.

Con.

Con. The Lord is righteous, thou fowle diuel: iust, and true are all his waies, but yet thou liest in thy consequent, for it standeth not with his iustice, to remeber our sinnes, that hee may punish vs, whose sins he hath punished in his sonne Christ. Christ Iesus, by his death, hath deliuered vs out of debt to the wrath of his heauenlie Father, and purchased vs remission of sins. And therefore I am sure that as God is iust: so he will not remeber my sinnes to punish them in me againe, sith his sonne hath paid his debt for me. For it is against iustice, that any debt, should be twise paid, or twise required.

Sat.

Sat. Though Christ once di-
ed, to saue thee from sinne: yet
haue I thine euill life to laie a-
gainst thee, for the which thou
art and shalt be mine.

Con. Christ indeed died to
saue me, and by his own death
hath he fully bought mee from
the wrath of his father. And I
confes Satan, to my Lord, that
I haue not liued after his lawe,
but manie waies transgressed
his holye will: but what then
thou foule spirit, am I thine? no
Satan, no. For the Lorde hath
mercie in store for every Pub-
lican when he craueth it, be he
neuer so ill a liuer. He is at this
point with vs, Aske and haue.
I will therefore aske mercy of
God, who gaue his owne son,
by

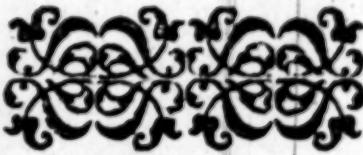
by his bloudie death to saueme : and I am sure that I shall haue my sute. For he hath spoken it, and can not lie. Thou liest therfore, for I am not thine. But thou saiest that I am, and shal be thine. Auoid Satan, auoid like a coward. For he that is with mee, hath broozed thy head , cuen the mightie Lion of the tribe of Iudah, that hath promised to be with his churche cuen till the end of the world : he is with me, and if he be with me, who can be against me? doo not therefore crake of this Satan, that I am an euill liuer, and therefore thine. Giue ouer thy combat; for if thou doo not I will call vpon my capteine Michael, by the power of his Angel.

Angeli ke bande to dashe thee
out of countenance, who did
beate thee in heauen, and all
thy hellish armie.

*The cal of Conscience in conflict
for succor against pre-
sent danger.*

THE diuel, ô Lorde, like a
rauenous lion dooth seeke
to teare the lambe of thy pa-
sture: and vnlesse thou helpe,
there is none other waie, but
to the slaughterhouse. It hath
beene a continual practise of
his, eu'en from the beginning,
to rob thy childe of the riches
of their redemption, wrought
& accomplished by the blood-
shed of thy beloued sonne.
He someth like a bore of the
desert,

detert, and leketh by violence
to breake into the vineyard of
my soule, which thy handes, o
thou heauenlie husbandman,
haue planted. Vp therfore, and
arise o gratiouse god, and good
shepheard of my soule. And as
thou hast promised, so be thou
with mee in time of this my
skirmishe, that I may giue Sa-
tan the foile, and sleepe safelie
vnder the wings of thy mercy,
with whom is store of mer-
cie. To thee be al glo-
rie both now and
euer, A-
men.





The dead mans
Schoole:
 Wherein Death teacheth
all Estates and degrees, from
 the Prince to the begger, ma-
 nie notable lessons, most ne-
 cessarie to be learned:
 made by the said
 E. H.



Proch ye sonnes
 of Adam, you that
 are as I was : and
 shal bee as I am.
 Drawe nere, and learne those
 things diligentlie, wherein I
 shal instruct you.

First I would haue you to
 learne

detert, and leketh by violence
to breake into the vineyard of
my soule, which thy handes, o
thou heauenlie husbandman,
haue planted. Up therfore, and
arise o gratious god, and good
shepheard of my soule. And as
thou hast promised, so be thou
with mee in time of this my
skirmishe, that I may giue Sa-
tan the foile, and sleepe safelie
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 Drawe nere, and learne thos
 things diligentlie, wherein I
 shal instruct you.

First I would haue you to
 learne

learne this lesson, that as sinne
came in by Adam, so by sinne
death as a due reward follow-
ed. And therefore, when you
looke vpon mee, remembre
whence you are falne in adam
from grace into sinne, from sin
into death: and therevpon so-
rowe for your sinnes, and pre-
pare your selues to death. For
it is the waie of al flesh.

There is a time to be borne
in sinne, and a time to die for
the same: al flesh is grasse, yee
muste al wither and fade with
the flower. This natural deth,
which foloweth the combat of
the elements and sinne, shal
creep vpon your mortal lims:
for as the sunne hath an east to
rise in, so he hath a west to fal-
in:

in : euen so you shall al dante
with me one day, and this day
is vncertaine, no man know-
eth when it shall come. For it
shall come at vnawares vpon
you, and therefore doo good,
and eschew euil, sin not, least a
worse thing than this natural
death doo happen vnto you.
For if you doo still wallow in
sin, answer mee, what if death
suddenlye strike you with his
darte, as he dooth manie men :
how woulde you bee able to
stand in y judgements of God?

Therefore leave off in time,
and liue like Christians, that
G O D yet at the least, seeing
your liues are so wicked, may
find a good will and purpose in
you towards a godlie conuer-
sation.

sation. Do we not stil hold the same pace, like old carthorses, but repent and amend, for the kingdome of God is at hand.

Secondly, when you see me remember the spirituall death of Adam, wherein you are all wrapped, by nature borne in sinne, and children of wrath. Dead you are in Adam, starke dead in your sinnes, vntill the Lord do regenerate you anew with his holy spirit, and water your barren nature with the drops of his grace.

And herein see that you do acknowledge your weakenes, or rather your miserie: that by sinne you are dead, euen without life by nature, and without anye power to attaine vnto life,

lfe, as I am and shal be, vntill
the Lorde doo knocke at my
bed, and raise mee from death
to life, to liue with him for
euer.

Auoyde sinne therefore, as
your deadlie enimie, whiche
would rob you of life, and fet-
ter you in bandes of eternall
death: and crie vnto the Lord
for helpe. For withoute him,
against this enemie, you can
do nothing. Crie with the pro-
phet Dauid, Create, O Lord, a
new hart, and renew a righte
spirite within vs, that beeing
quickened againe by the dew
of his blessing, and strengthe-
ned with the arinour of grace,
you may be able to withstand
the furie of Sathan, and con-

L. I. stantlie

stantly to endure the battell of a raging conscience.

Thirdlie, when you looke vpon me, remember whereof you are, euен of earth: no better than dust and ashes, to the which I nowe returne. And therefore, to the loftie minded man I saye; Dust and ashes, why art thou proud? for earth thou art, & to earth thou shalt, and become a prey of knawing wormes.

Decke thy bodie neuer so gloriously, tie iewels aboue thy neck, lade thy fingers with rings, sit at thine ouerrunning tables, and make merrie, despise al men: yet I tel thee, thou art dust, as I am, so shalte thou bee.

Thy

Thy boode that thinke, which
nowe thou embaulmest : thy
loftie looke shal bee humbled,
the wormes shal feede vpon
thee. Looke vpon me, & thinke
vpon thy selfe, be not as thou
art : but thinke vpon mee, and
what thou shalt be, and folow
him that is able of dust to raise
thee to life, & crieth vnto thee :
Be humble and meke, as I am.

If thou refuse this exhortati-
on, remember that pride shall
haue a fall : that earth is heauy
by nature, and falleth: that he
that exalteth himselfe shal be
humbled, and hee that hum-
bleth himselfe shal be exalted.

Acknowledge therfore, that
earth is thy mother, which is
the basest of al other elemēts,

and folowe Christ thy maister,
and onlie guide to his father in
ioy: that out of earth hee may
raise thee to heauen: and after
thy resurrection, for thine ear-
thie and stinking bodie, giue
thee a glorious and immortall
bodie, that thou maiest shine
with him like a starre in the
kingdome of glorie.

Fourthly, let al couetous
persons looke vpon mee, and
amend their euil liues. For, as I
came naked into this world, so
did they: and as I carrie no-
thing with mee, but my win-
ding sheete, euen so shal they.
Their riches, the pelfe of this
world, shal they leaue behind
them, which they haue gath-
ered in paine, and houred vp
with

with greedie minds.

Oh you hungrie lions! you
are alwaies gaping for ȳ prey,
you are cuer hungrie, and neuer
satisfiēd: get you neuer so
much by hooke or by crook, by
violent iniurie, or biting vſu-
rie. But looke you vpon me. For
an eln of earth now shal serue
mee, and so must it serue you,
whom nothing may suffice in
this world.

Sorrowe therefore, and a-
mende in time. For you were
not borne to gather worldlie
subſtance: but to serue poore
Iesus, who of God made him-
ſelfe poore, to enrich you. You
were not borne to continue in
this world.

No, you haue no contiuning
3 citie

citic heere, but you must looke for another, cuen heauen, whence you are now exiled: and therefore you must seeke the things that be aboue. Your conuerlation must be in heauen.

You must not tie your harts to the earth, and hound vp the pelfe of this world, lest the verie moths and rust of your treasure cry for a plague vpon and agaist you, in the daie of vengeance. For die you must one daie, and be as I am, and so rest in the bellie of mother earth, vntil the day of accounts, when God shal reward euerie man according to his deserts.

Fiftlie, let al eniuious persons, and euil willers behold my

my hart : let ali bloodshedders
ooke vpon my feete, all back-
biters, slanderers and curssers,
marke my toong : all robbers
and vsurers view my handes :
all couetous persons note my
winding sheete: all selfelouers
and proud men gaze vpon my
face and hollow eies, let all
men looke vpon me, & amend
their liues, for as I am, euен so
shal they be.

Sixtly, let al Christians looke
vpon me, courtiers and coun-
trimen, high and lowe, ridie
and poore, yoong and old, no-
ble and vnnoble : all, let them
ooke vpon mee, and remem-
ber their end. Die they shall al:
this let al remember, that they
may neuer sinne.

Let al swearing bellie gods,
al selfelouers, men or women,
that monstrously disguise chaste
nature, and paint their bodies,
which are stinking tumbes of
their seelie soules, with intol-
lerable vanities, let al that care
for beauties hew looke vpon
mee, and iudge of their owne
vanitie, and condemne them-
selues, least they be iudged of
the Lord.

For their broidered haire,
their faced and defaced appa-
rell, their superfluous lasings,
their sumptuous veluets and
silks, their golden caules, their
wrought clothes, their ringed
fingers, and their costlie fare
in this world, which Lazarus
wanteth, they are all vanitie,
ncidier

neither shall they redeeme them: but to earth they shall, and vanish with the vapour.

They shall al sleepe with me, and they shall be one daye no better than I am : wormes meate, stinking carcases, dust and ashes they shall be, whatsoeuer they doo appeare to the foolish world.

Kinges and princes, magistrates and subiects, schollers and maisters, rich and poore, all may looke vpon me. For I am able to teache them a lesson, which they forget daylie: That earth they are, and to earth they must with me one daie, and no man knoweth howe soone. Disdaine not to learne this at me : for I teache you the
l.5. truth

truth, which one day you your
selues shall approoue to bee
true.

Seuenthly, let all mourning
mothers, & sorrowing friends,
let them giue ouer weeping
and vndchristian wayling. For
that can not helpe them, be-
cause it grudgeth & complai-
neth againste the wil of God:
but rather let them bee merrie
and rejoise.

For behold, this life is a war-
fare, euen a continual warfare,
as Iob calleth it, and death is a
sleepe, a sweete sleepe, so that
by it I rest from my labours, I
am deliuered from danger to
safetie, from labour to ioye,
from trauel to rest, from payne
to pleasure, & lie in the earth,
as

as it were in a bed, til I muste
rise to iudgement.

This is the luckie estate of
them that are dead in the lord.
And therfore did father Sime-
on desire to departe in peace:
and Paule counted himselfe
a wretch bicause hee was not
deliuered from this bodie of
finne.

So that you haue no cause to
mourne for your freends, who
by deathe are passed beyonde
death: euен to life, to liue with
GOD, and to see him face to
face, euен as hee is. But rather
you haue cause to reioise, be-
cause by death they are taken
into ioye, to be where Christe
Iesus is.

The dead man is but asleep,
he

he is not dead but for a time,
and at length hee shal awake,
euen by the sound of a trum-
pet, and crie of an Archangell,
to see his redeemer in heauen,
where he with thee, and thou
with him, and the heauenlie
armie of Angels and Saints,
maiest liue for euer.

Looke vpon me, and remem-
ber this, al you that mourne for
the death of your friends. For
blessed am I, and thrise blessed.
This worlde is an exile, hea-
uen my natural countrie: and
so by deathe I am deliuered
from exile, and heerein I am
happie.

This present world is euill,
in heauen are ioyes that passe
sensc and conceit. And so by
death

death in the Lorde I am frecd
from euil, and placed in ioye :
and heerein I ain happy.

This world is no continuing
citiie, but another, that is hea-
uen, which when I liued, in faith
I looked for : so that by death I
am set in a permanent place,
and heerein I am happy.

This life is a pilgrimage,
heauen my home : and so by
death, of a pilgrim, I am made
a citizen, & herin I am happy.

To conclude, by death, from
earth to heauen, from men to
Angels, from warre to peace,
from paine to pleasure, from
griefe to euerlasting gladnes,
from vanitie & miseric to per-
petuall felicitie I haue passed
in peace: & herin I am happie.

So

So that death is not to be feare,
nor yet to bee lamented:
but rather welcome in ioye of
spirit, whensoeuer it commeth.

And for this are al Christians
bound, to render hartie thanks
vnto the Lorde, that hath tur-
ned the curse into a blessing,
and by his pretious death vp-
on the crosse made death no
death, but an entrie to life, a
passage to ioy, a deliuery from
miserie. For this blessing, bles-
sed be the name of the Lorde,
and let al people say, Amen.

Imprint these few lessons in
your memories, and ingraue
them in the tables of
your harts. And
thus fare-
wel.



A lodge for Lazarus.

Wherein the poore and friendlesse are exceedinglie comforted in spirit against all kinde of calamities incident to this temporall and miserable life :

made by the said
E. H.



Here are two sorts of pilgrimes in the worlde , some are rich, and some are pore. Though the earth be the Lords , and the riches thereof his owne possessions , though al men be his subiects , & haue de-



deserued the like condition of life: yet to blasfe his mercie, and to open his iudgementes and iustice vnto the world, it hath pleased him to blesse som with store of his goodnes, and to punish others with the want of his temporall blessings.

Thus with pouertie he beateth the poore to declare his iudgement against sinne: and the rich man hee storeth with abundance, to the manifestation of his vndeserued mercy. By these his benefits vpon the riche. and these his scourges laid vpon the poore, hee crieth out to them: Sinne no more, alluring the one partie by faire & gentle, the other by sharpe and bitter meanes vnto safe repen-

repentance.

The rich man he maketh his deputies on earth, or rather the stewards of his familie, or rather the paterns of his mercie, to take pitie vpon the begger, when he craueth relieve: euен as he hath taken cōpassion vpon them, who neuer deserued it. And that they may vse them selues as shewers of his mercie, he hath promised that they shal alwaies haue y poore with them: this we see at this daye.

What a band of beggers be in euery place? the poore doo swarme in euerye corner, the fatherles and widowes, yoong and old, of all ages infinite doo grone and crie for very neede. Som want cloth to couer their naked

naked bodies, some haue not
meate to mitigate their hun-
ger, some no drinke to ease
their thirst, some lie vnder hed-
ges in steed of lodgings, some
are lame and cannot go, some
are blind and cannot see, some
are deafe and cannot heare,
some are dumbe and can not
speake, some are sicke, some
are sore, of all people to the
iudgement of the world most
mite rable: and therefore doo
they seeme to make this com-
plainte to God our heauenly
father.

O Lorde, thou hast created
vs, thou hast framed vs: we are
thy handiworke, and thou the
potter, that madest our grand-
father Adam of the moulde of
the

the earth. Was thy goodnesse
such to make vs, when wee
were not, gentle Lord, & wilt
thou beate vs now thou haste
made vs? ô Lord, where is thy
mercie? is the eie of thy pittie
dimmed? are the eares of thy
wonted goodnes sealed? what
Lord? is the hand of thy fauor
shortened? is the riuer of thy
goodnesse dried vp?

Shal we hunger? naie, shall
wee hungerstarue for want of
thy blessings? what now, good
Lord? thy sonne taught vs to
pracie, Our Father. Are we thy
children, and thou our father?
oh! where is thy fatherlie pro-
uidence? for beholde, ô pire-
ous Lord, we are borne to no-
thing; besides skin, flesh, and
bones,

bones, we haue nothing in this world.

We post from place to place,
& run from towne to towne,
wee goe from house to house,
we cry for releefe in thy name,
wee aske it for thy sake : but
alas, good Lord, we can get no
thing. If we be strong though
wee haue charge of children,
we are whipped, we are stoc-
ked, wee are imprisoned, and
howe not abused ? if wee bee
lame, dumbe, deafe, sicke or
sore, we may cry : but alas, char-
itie is frozen, where onc hea-
reth, hundreds doo stop their
cares, & are deafe at our sutes.

O Lord, charitie is drowned,
the best friend which we shuld
haue : hard hearts doo reigne,
the

the stoutest enimie that wee
can haue: with this enimie we
are assaulted almooste in euerie
place : alas for pittie ! pitty,
sweete Lorde, is our requeste,
haue mercie vpon vs. Looke
vpon Lazarus our kinge and
capten: behold Lord, he com-
meth to the riche mans gate,
there he lieth, there hee crieth:
crums, crums hee craueth to
ease his hunger, but he cannot
get them: dogs haue them, but
Lazarus cannot haue them.

The dogs come to Lazarus,
and licke his sores : but Diues
hath no feete to carrie him, no
tongue to laie the plaister of
comfort to his earnest sute, no
hand to helpe him, not a crum
to feede him. Beholde Lord,
dogs

dogs are better vnto vs than
Diues: naie, they are in better
case than we are: for they haue
the crums, that fal from their
maisters table: but alas! La-
zarus cannot come by them.

O Lorde, now where is thy
wonted mercie? shal Lazarus
want? shal he want the crums
of bread to ease his hunger?
what? shal he crie for them, &
shal hee not haue them? shall
he showt, but shal hee not bee
heard? what good Lorde? shal
hee die for hunger, and Diues
walowe in pleasure?

What Lorde? hast thou loste
thy name God, which soūdeth
as much as good? thou art cal-
led *Deus, quasi Dans*, and yet
shal Lazarus wante bread to
re-

retreth him ? This complaint of the poore man doth knawe him : naie, sometimes it quite deuoureth him.

But, to laie a salue of comfort to this sore of Lazarus : ô Lazarus, why doest thou weepe ? why doest thou crie out ? why doest thou seeme to blame the Lord, he hath appointed Dives as a father to regard thee.

But what doest thou come to his gate, doest thou craue charitic, art thou denied it ? the Lord commanded it, & therefore is the Lord iustified, when he is iudged . But Dives hath abused his benefits, and therefore shal he answer for it.

Let this be thy comfort : let this bee thy lodge to rest in, from

from all complaints, that one daie, God, who is charitie, shall iudge the worlde, the greatest scourge that Diues shall haue. Then shall he say, as accouning that not doone vnto him, which was not doone vnto you. when I was hungrye, thou gauest mee no meat, no not the crums that fell from thy table: when I was thirstie, thou gauest me no drinke: when I was naked, thou didest not cloath me: when I was in prison, thou didst not comfort me: when I was harbourles, thou didst not lodge mee: giue an accounts of thy stewardship. Then shall he crie out, that he neuer saw him hungrye or thirstie, or else he would haue refreshed him:

not

not imprisoned, or else hee
would haue visited him: not
lodgles, or else he would haue
harboured him.

But this is all lies, and there-
fore will he say vnto him: *Ne-
scio, I know thee not: Departe*
as cursed into euerlasting fire,
where shall bee weeping and
gnashing of teeth.

Come hither crieng Lazarus, thou that criest and shew-
test out vpon the Lorde, and
vpon the tyrannie of world-
lings: art thou sicke? art thou
sore? art thou deafe? art thou
dumbe? art thou naked? what?
hast thou no place to laye thy
head in? come hither, for here
are palaces of pleasure to pa-
stime in, excellente turrets of

M. I. ioy

ioy to banquet in, & lodges of infinit comfort to harbour in. For what? haue you not had meate, when you haue craued it? or drinke when you haue asked it? haue you beeene in prison, and not visited? sick & not comforted? sore & not eased? naked and not cloathed? wanderers and not succored?

Beholde, in your behalfe Christ will iudge the rich and mercilesse gluttons of this world: and in the daie of reuelation, you to your ioious conquest, and to their vtter shame shall testifie and beare witnes against them. This is the first lodge of comfort.

But yet there is another besides this: enter into that. Behold,

hold, when you asked relief, it was Christ that asked and was denied, so that in this worlde you beare an image of Christ, who came vnto his owne, and yet was not receiued, no not knowne: who had not his nest, as the birds of the aire haue: nor his den to flienvnto, as the foxes haue: no not so much as a place to lay his hed on.

Hee sought once to harbour in Peters shipp vpon a pillow: but marke, the waues, the winds disquited the shipp, it frighteth Peter, poore Iesus is pinched at, and awakened, so that he could not haue a good nap to comfort his wearinesse in his harbouring place. Was this the estate of the maister?

then rest in peace, and harbor
in ioye. For the scholler is not
aboue his maister.

Naie, dooth the tyrannie of
Diues pinch him, when it pin-
cheth you? dooth hec hunger,
when you hunger? dooth hee
thirst, when you thirst? is he na-
ked, when you are naked? is
he sicke, when you are sicke? is
he sore, when you are sore? is
hee harbourles, when you bee
lodgles? what? dooth he sinart,
when you sinart, dooth he crie
for almes, when you craue? is
it he that made you, he that sa-
ued you, he that spent his life
and shed his owne pretious
blood to redeme you from Sa-
tan, & yet wil you complaine?
let it not be so, but in patience

jeane

leane vnto the louing Lorde,
and let him be a palace of ioye
to lodge and rest in.

There is a thirde lodge of
comfort for al Lázars. For the
vncharitable dealing of Diues
shal be his vtter ruine. If Diues
haue shut his eare against thy
cry: and denied to relieue thee
in time of needie extremitie :
if he haue not opened his hart
to pitie thee, nor stretched out
his arme to raise thee, when
thou art fallen into miserie :
then wo, woe : a rod is at hand
to beat him: O foole, this night
the diuell shal fetche thy soule
from thee. Heere is a glorious
lodge of comfort for al Lazars

If Diues haue his barnes fil-
led with corne, his chests with

treasure, his table furnished with plentie of meate, if hee haue al things at wil: yet shal nothinge redeeme him from miseric, if hee wil not attende the piteous crie of Lazarus in time of extreme necessitie. For he that wil not heare the poore when hee dooth crie: when he crieth himselfe, the Lorde wil him denie.

Hath Diues now denied you almes? then wil the Lord denie him mercie: wil the Lorde denie him mercie, because he hath not pitied your miserie? hath the Lorde such care ouer your estate, that hee wil reuenge it sharplie, if you be not cherished: and wil you yet complaine? Fie, no, for shame; but

but let this be a lodge for you
to rest in.

God is your gard, howsoeuer it go with you: you are his little ones, his dearlinges, and deerely beloued. If Diues doo abuse you, if he doo not dierish you: beholde howe he loueth you, for Diues for your sake shall suffer paines for euer.

You want foode in earth: but he shall want the bread of life in hell. You want drinke, but he shall want euen a drop of water in hel to coolc his flaming toong. You wante in this world cloth to couer your nakednes: but hee shall want the white raiment of innocencie: and therefore wallowe in miserie for euer. You wante

lodging here, but he shal want
the lode of ioye elsewhere.
You cannot be his ghest, but a
worme for your sakes shall be
his ghest euerlastingly.

Hee had store of all things:
what wanted he? neither sil-
uer nor gold to haue enriched
you, nor meat to haue fead
you, nor drinke to haue eased
you: he had cloth to haue co-
uered you, crums of his table
that would haue relieved you,
hee had lodges wherein hee
mighthaue granted you har-
bours.

But see the iudgemente of
God for your sakes. This Di-
ues is not worth a drop of wa-
ter in hel: for al his pleasure, he
reapeth lasting paine, for his

me-

melodious harmonie, he heareth howling & weeping, and gnashing of teeth. This is the wo that they shal swim in, that with Diues neglect the crie of scelie Lazarus.

But yet view a fourth lodge of comfort, a princelie lodge, you band of beggers: approach and looke vp, what? was Lazarus clothed in sores? did no man visit or comfort him? had he no physiciā, either by word or by worke to cure him? had he no surgerie, but onelye by dogs?

Nay, what? was he not onlie fore in bodie, but pinded in stomach? did he want food? nay, did he so hunger, that he desired crummies of breade to
m.5. please

please the crie of his greedie
stomach, and yet could he not
get it ?

What? are anie of you in the
same case? behold a lodge of
comfor~~te~~: looke vp, and there
you shall see Abrahams bo-
some, and Lazarus therin lod-
ged. See, he that wallowed in
sores, and might haue washed
in teares, such was his miserie
to the eie of the world.

Beholde, hee that was not
worth a crum of breade in this
world, hee that had no lodge
place to rest in, now lodgeth
in Abrahams bosome, an har-
borough of rest.

What nowe you beggers,
you that wander from place
to place, and haue no resting
place

place to staie in : nay, you that wander, and for want of chariti^e doo alwaies hunger: be patient, blesse God in your aduersitie, and rest in the lodge of Lazarus.

Diues was aboue Lazarus in this world : Diues waded in plentie, but Lazarus in pouertie : Diues sate at his table, Lazarus at the gates: Diues heal^thie, Lazarus sicke; Diues with a ful bellie, but Lazarus liued with an hungry stomach : and yet looke vp, and now you shal see Diues belowe, and Lazarus aboue him.

Diues in this world had rich men for his comates, gentiles and potentates for his ghests : but now he kepereth companie with

with the diuel and his angels. Lazarus in this worlde had no companie to comfort him: nay, he had none that alwaies tarried with him, but sicknesse and pouertie: they were from time to time his two ghests, & at Dives his gates the dogs too did visit and liche him.

But now behold, Dives biteth the bread of misery in hel: but Lazarus lodgeth in Abrahams bosom, and now in heauen banketteth at the table of cuerduring ioyc, with the patriarches, prophets, Apostles, Martyrs, and holie ones of God.

Oh ! wil the impatient Lazarus saie: this is a heauie case, to be alwaies beaten with pin-
ching

ding pouertie, alwaies to bite
of sorrowe, and neuer to liue
at ease.

Surelie if this be thy case, as
thou monest: yet I saie, looke
vp to the lodge of reste, euen
Abrahams bosom: for thcugh
thou dooe swim in seas of ex-
tremitie, yet thou doest ban-
ket with Lazarus, who in this
world did suffer pinching ex-
tremitie, & yet now he dooth
rest in peace.

But thou art beaten, thou sai-
est: thou art buffeted: so was
Lazarus. Oh! but thou art bea-
ten sore: so was hee. But yet
thou singest on the same song:
Thou art beaten.

Art thou beaten? then lodge
in comfort. For better it is to
be

be beaten with Lazarus, than
damned with Diues : it is bet-
ter to bee crossed, than not
crowned : it is better to be
beaten, than not to be chasti-
sed. For GOD receiueth no
child, but whom he scourgeth.

But yet thou criest : Oh my
life is miserable ! it is misera-
ble : then lodge in comfort.
For miserie is the high waie to
felicitie.

Thou must bee buffeted, if
thou wilt be saued : for he that
wil liue godlie in Christ Iesu,
must suffer persecutions. I am
the waie, saith hee. But what
was his waie to heauen ? a
crosse was his waie to the
crown, and thus woulde hee
leade thee to immortal glorie.

What

What saiest thou now, Lazarus? hast thou anie thing to complaine of? I hope these lodges of comfort doo please thee. But if they doo not, yet harken a little.

Is thy life a castle of miserie, because thou art wrapt in pouertie? art thou a wretche of this world, because thou arte clothed in sores? doest thou sing of nothing, but calamity, because health faileth thee, or store of temporall blessings? why then reason with me.

What if thou hadst the riches of Diues, his health, his welth, his garners, his treasure, his lands, his cattel? yet vanitie of vanities, crieth the Preacher, and all is vanitie.

Vanitie?

Vanitie? what? vanitie of vanities? nay, what? is all vanitie? riches, health, treasure, pleasure, wealth: is all woe? nay, is al vanitie? vanitie, what? worth a nit? naic, worth nothing: and yet art thou troubled?

The rich men of this worlde doe fall into manie temptations, in so much that where they should be gods on earth, to helpe and to aide the needie, when neede requireth: they proue themselues cages of vncleane diuels.

Some lords of lands do begger their poore tenantes, they racke and impouerish them to better their owne estate: some hourde vp corne for decree times,

times, to the vtter beggering of the poore, some haue catching hands, who though they haue inough, yet are alwaies catching and snatching at the widowes mite.

Vsurers or rather robbers, who haue enough but the rich? who want it but the poore? why want they it, but because charitie is deade, and the rich are snared in deadly temptations? But yet they will be rich, they scrape and trauell for goods.

But what crie the proud and the rich men in the fist of wisedome? Oh say they, what hath pride profited vs? or what hath the poinpe of riches broughte vs?

Come hither Lazarus, art thou

thou poore ? delire not to be rich : for this is the vsuall song of such as are rich in this world. Oh ! what hath the pompe of riches brought vs ? doo not riches better a man ? nay, dooth not the pompe of riches bring anie comoditie with it.

What ? can it not deliuer vs from dansing with death, from the gnawing worme, from the bed of earth ? no though wee were as beautifull as Absolon, as long liued as Mathuselah, as eloquent as Cicero, as subtile as Aristotle : to end, as ricke as Creslus, yet we must needs become wormes meat, & turne to dust and ashes.

How now Lazarus ? what if thou hadst courtlye palaces to
lodge

lodge in? excessiue plentie of
al thinges? euen the pompe of
ridies? what should they auaile
thee? nothinge: yea nothing,
and yet is pouertie a burden
vnto thee?

It is the wil of God Lazar,
that thou shouldest be a Lazarus:
and it is thy dailie praier,
that his wil be doone: and it is
his will to saue al men. But
what? is it his wil, that thou
shouldest bee poore? and art
thou not merie?

Is it his wil to saue thee?
nay, is it he that can onlie saue
thee? nay, is he woont to saue
vs by crossinge vs, that wee
shoulde enter into heauen by
manie tribulations: and wilte
thou not yet lodge in cōfort?

Nay

Nay what? doest thou pray
that the wil of God be doone?
if thou praie for it, as it stan-
deth thee vpon, so thou doest
wish it. Now his wil is to beat
thee with pouertie : thou prai-
est for it, thou wishest it. What
now? doest thou wish it? and
yet art thou sad and pensiue?

Men are wont to ioye, yea
and to reioise, when they haue
their wishe? but thou hast it:
and wilte thou be sorie? The
Lord saith, nay the Lord swea-
reth it, that Hee wil not the
death of a sinner: and death is
the due wages of thy sinnes,
the which of iustice hee might
paie thee, but hee wil not of
mercie.

Wil he not thy death, which
is

is due vnto thee? and yet doost thou complaine of pouerty, which is his wil to laic vpon thee? let this bee thy lodge of comfort, that his mercie is our safetic: and that his wil is nothing else but mercie: yea, though hee doo beate and buffet vs neuer so much.

And to perswade vs in this point, who are so incredulous of nature from time to time, it hath pleased him to scourge his childe, or rather to scour the vessels of their hearts, the lodge place of his holie spirit, from the dregs of iniquitie.

Caine was an heire, he possessed al, hee was the childe of this world: but Abel, the child of God, hee had his name of vanity,

vanitie, his end was to be mur-
dered, hee had his deathes
wound, euen by his own bro-
ther.

Looke vpon the whole col-
ledge of Saints, and wee shall
see some imprisoned with Ie-
reinic, some beheaded with
Baptist, some stoned with Ste-
uen, som crucified with Christ
Iesus, lapt in lothsoinc sores,
wrapt in bands of vtter extre-
mitie with poore Lazarus: not-
withstanding Diues y worlde-
linge wallowe in health and
wealth.

How nowe Lazarus? looke
vpon thy brethren, & be thou
comforted: yea, if thou hast
bene rich, euen as riche as Job,
if thou hast sat on the pinnacle,

of

of pleasure, and mounted vp with the highest trees: if thou hast flourished like the glorious lillie, and yet vpon a sudden wither awaye: if thou hast fallen from the top to the foote of a hil, that is, from prosperitie to aduersitie, and become a bare Job, yet behold the palace of comfort: I am sure, that my redeemer liueth, and that with these eies I shall see him, saith Job.

Who was this Job? a riche man he was, he had plentie of al things. G O D had blessed him with children, and vpon a sudden all is gone, oxen, camels, children and al. His own friends doo forsake him, hee wadeth in wo and sicknes: and yet

yet these clubs can not batter him downe, but stil he climeth to the lodge of comfort, saien: I am sure that my redeemer liueth, and that with these eies I shall see him.

What though this earthie masse, our bodie, this dustie tabernacle bestormed and tosed with the winter blastes of this worlde: what though our bellies feele the gnawing worme of a plaining stomach, and our backe want cloth to couer it: yet is here a lodge of confort, which by faith wee must take possession of, euery one, saien with father Iob: I am sure that my redeemer liueth, and that with these eies I shall see him.

Though

Though God scoure me,
yet as a father to correct me,
& not as a iudge to condemne
me: for I am sure that my re-
deemer liueth, & that with these
eies I shall see him. Though I
do here want bread to quench
the crie of hunger, and drinke
to coole the heate of my bur-
ning stomach: though I haue
neither cloth to apparell mee:
nor friend to comfort me, nor
place to lodge in, yet behold,
I am sure that my redeemer li-
ueth, and that with these eies I
shall see him.

If thou be a spirituall Lazar,
& wantest the crums of com-
fort, if y^e diuell saie thine owne
sinnes before thee, to the end
thou maiest eate with him, the

N.1. bread

bread of desperation : yet run to the lodge of conforte, and there sing thou in spight of thy sinnes, of Satan and al his hellish hounds: I am sure that my redeemer liueth, and that with these eies I shall see him.

In this lodge of conforte, Saint John dooth finger out to thy hungrie soule the foode of life, saiceng, behold the Lambe of God that hath taken awaye the sinnes of the worlde. But what? was this Lambe crucified? did he not die? yes, and rose the third daye a conquerour ouer sinne, death, hell, the diucl, and al his angels.

But yet perchanse thou wilte not beleue it: if thou doo not, come hither Thomas, sayth Christ,

Christ, and thrust in thy finger.
Doest thou not beleue it ?
then come hider and trie, trie
and then truste. This side of
Christ is the sole lodge of rest
for al spiritual Lazars, that
hunger and thirk after their
saluation.

Marie Magdalen, that was
possessed with so many diuels:
Peter that had once, twise, yea
the third time denied his mai-
ster Christ: yea theefe on
the crosse by faith leapt into
this side of safety, and lodge of
Christ Iesus.

This lodge is his wounds,
which hee had on the crosse to
heale vs: which woundes al-
waies are open, for al straieng
Thomasses to harbour and to

lodge in. For at what time to-
euer a sinner wil repent him of
his sinnes, I wil blot al his sins
out of my remembrance, saith
the Lord.

Here is a lodge for al Lazars,
that grone in spirit. Al such as
are heauie & laden, and heare,
and folow that proclamation
of Baptist, Repent: al that with
father Dauid weepe, & learne
to wet the couch of their harts
with the teares of their gro-
ning soules.

This lodge of comfort is o-
pen to al, it is denied to none
that repent, haue they beene
neuer so greuous sinners.

Besides these two sorts of
Lazars, there are some that are
rich in temporal blessings, and
yet

yet veric Lazars in grace: couetous men and vsurers, they doo not onelie want that they haue, but by euer seeking more and more, they drowne their seelie soules in sinne, and for a lodge of comfort, they harbour in hellish Aegypt.

Thus was diues the glutton a Lazar: hee had plentie of al things, and yet hee was not so riche in grace, as to bestowe a crum of bread vpon Lazarus: and therefore dooth hee nowe thirst for a drop of water, and can not get it, to ease the furie of his tormented toong.

Diues is the ringleader of the danse to al carelesse rich men, that haue departed this life, as couetous wretches. But to

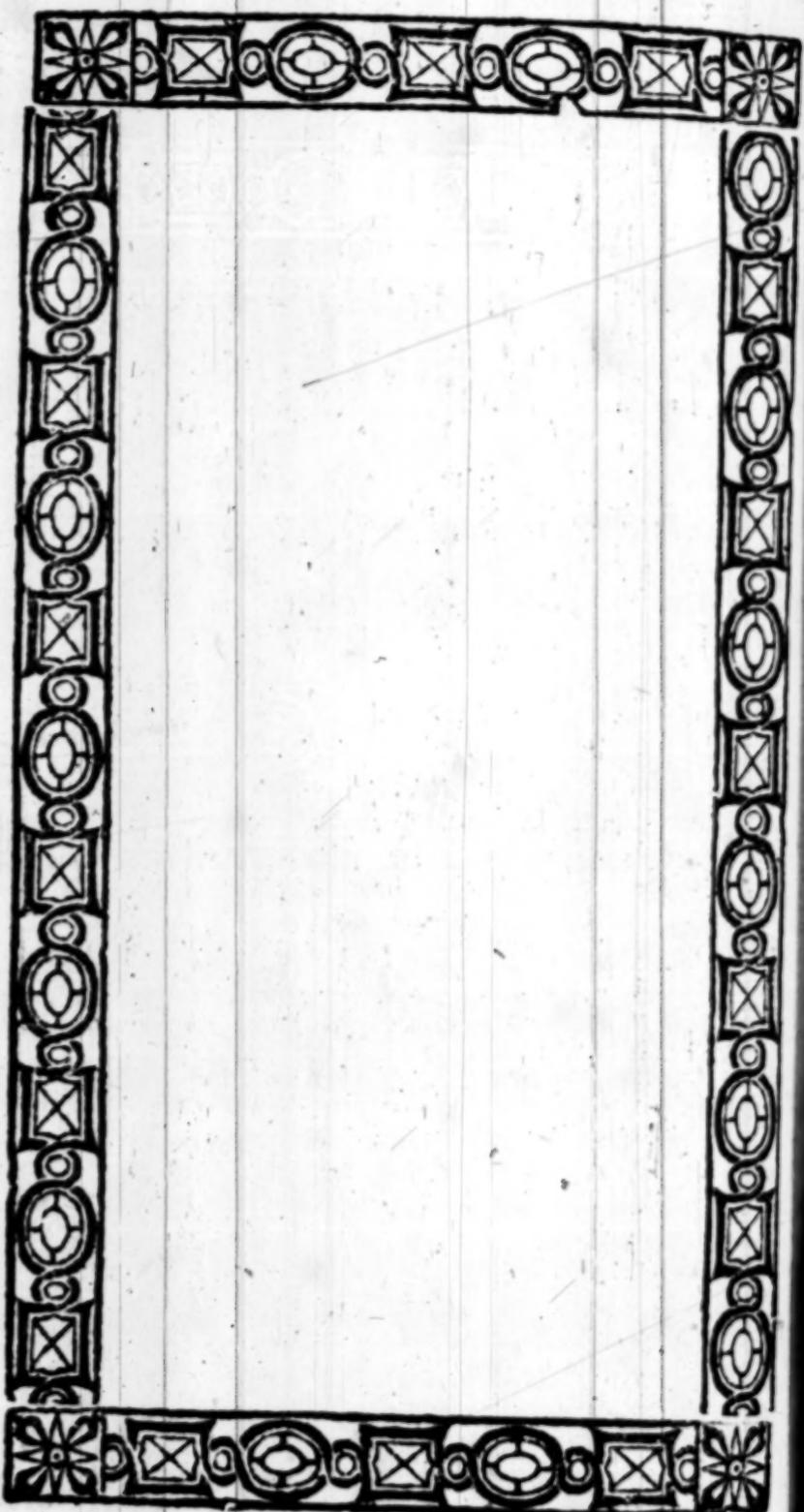
them that are yet aliue , although they haue been a long time disciples of Diues, yet are the woundes of Iesu Christ open to lodge them, against the stormes of a frowninge conscience.

Yea, it is open for al sinners, who are Lazars by nature , & want the verie crums of goodnes ; they gape to receiue vs , and they are alwaies fresh and greene . Loe a fountaine of Christys pretious and outstrea- ming blood, wherein al that re- pent are washed from their le- prosie, and deliuered from the sting of iniquitie for euer.

In the worlde there is no- thing but miserie, it is nothing but a kingdome of calamitie : and

and the wounds of Christ are
a lodge of al rest, where ther is
no paine, no sorrow, no vexa-
tion, no trouble, but all ioye,
euен such ioy as passeth al
conceipt, to the whidh
the Lord of his
mercy bring
vs al, A-
men.







A retrait from sinne:

Wherein is sounded, as
with a shrill trumpet in the
cares of all men, what damnable
dangers depend vpon continuance in sin,
neglect of repentance, abuse of the ac-
ceptable time of grace: and other excel-
lent meanes daylie mouing

men to the amendment of
their sinful life:

made by the said

E. H.

Onsidering with
my selfe the frail-
tie of man, and the
dangerous trappes
of Saten, which he hath laid in
euery corner of this wicked

n. 5. world,

world, to catch vs : his craftie
deuises , which hee worketh
continuallye to snare vs, and
the drowsines of man, as care-
lesse to auoid them, I thought
good to make this base retrait
from straieng, we might come
to the true sheepefolde, and so
be sauued.

And here I might begin with
wondering at the churlish na-
ture of man, who being so of-
ten called by the voice of God
and his deputies , from sinne :
doth yet notwithstanding wa-
low therein , like swine in filth
and mire.

Dust and ashes ! shall the
Lord himselfe crie vpon thee ?
Sinne not : and wilte thou not
heare

heare him ? it not finning bec
thy soules safetie : wilt thou
be so vnmindful of thy selfe, as
to suffer thy gratiouse Lorde to
haue the repulse ?

Shal the king command his
subiect, and bee obeied : and
the Kinge of glorie command
thee not to sinne, and not bee
obeied ? Shal the good and tru-
stie subiect be so dutiful to the
king, who is yet but duste and
ashes : and wilt thou shew thy
self so rebellious against God,
who is the God of comfort, &
father of mercie ?

O thou drowsie creature ! a-
wake, bee wise. Consider if
God being wisedome, doo cal
thee from sinne, then is it fol-
lie to follow sinne. If God be-
ing

ing the fathir of mercie, dōo
cal thee from sinne the mother
of endles misery, then o wret-
ched creature returne, repent,
least for mercie thou dōo reapē
the rewardē of sinne, which is
death eternal.

But why shold wee by sin-
ning make our selues thral to
so tyrannous a maister as Sa-
tan? & despise the cal of so lo-
uing a Sauiour as Iesus Christ,
crieng vnto vs, Sinne not?

The seruice of Satan is mis-
erable bondage: the seruice of
Iesus Christe is a blessed liber-
tie, it is a freedome, that pas-
seth al freedomes: and so much
the rather to be embraced, as
the other is miserable and to
be detested: yea, it is with both
hands

hands to bee receiued, for so much as our Lord Iesus Christ in commanding requireth it.

For being bondslaues of Satan, so vile a varlot, shall the Lord offer vs his seruice, which is perfect liberty, and shal wee refuse it, and not rather receue it? Eue did so muche as obeie the lieng serpent in paradise, & shal we denie obedience to Iesus Christ? She obeied to sin, but her obedience wrought her miserie? and shal not wee obeie the Lorde, that our end may be felicitie?

For how can wee, deseruing eternal miserie, bee accepted to blisse, if that by disobedience we prouoke to wrath the onelie purchaser of mercie? I
saie

saie therfore, where Christ crieth, Sinne not, obeie him, and kisse the sonne least hee be angrie : kisse him, and obey him; for if he bee but a little angrie, blest are al they that put their trust in him.

But to make this retraite to sounde more shril in the eares of slumbering Adam : looke vpon the damned spirit of Diues, he burneth in hel: but why if not for sinne? His toong flameth, neither can hee get a droppe of water to quench it : and why but for sin? The fire that hee burneth in is vnquenchable: his doleful musicke is gnashing of teethe, howlinge, weeping, and great lamentation: his case is cursed for euer, and

and why but for sinne?

If Diues had knowne, that the seruice of the Lorde had bene perfect libertie, and that obediencie to his commandements had bene the pathwaye to heauen, or that his sinful life would haue wrought him such a web of wo, or rewarded him with death for his wages in seruing Satan: no doubt hee would haue followed as good counsell, as hee wished by the dead to be reucaled to his brethren: that is, he woulde haue sought grace of the Lord, that hee might haue obeyed him in holines, and so be sauued.

But marke ô yee liuing, and learne of the dead. Diues was a sinner, he serued sinne, and the

the old serpent, but his seruice wrought his wo, euen a wo eternal. Now what a tirannous maister is that, that so rewardeth his seruant? or what a miserable seruant is that, which reapeth nothing by his seruice but wo?

But ô thrise miserable are we! if we will serue the same maister, whose seruice in Diues wee see to bee a flauishe thralldome, and our wages nothing else but biting miserie. So that, if the Lord our Sauour Iesus Christ, by his louing call be not able to recal vs frō sinne: yet let the bitter end of Diues, and the flaming torments of his soule damned for sinne, bee a sufficient retrall

vnto

vnto vs. Wo, wo, was due to him for sinne, and therefore sinne not.

This Diues was a riche man, God had blessed him with his creatures, & these arguments of his loue cried vpon him, Come home by repentance, & to holines in conuersation: he notwithstanding neglected, and stil continued a seruant of sinne, for the whidi his seruice, he doth now lament in hellish torment, and so shall doo for euer. He shall alwaies howle, weepe, and waile, in paine without ease, in sorrowe without comfort, in grieve without relief, and that for euer.

But, ô miserable Diues! why didst thou not repente and returne

turne from sinne, at the retrait
of so manie and so great bene-
fits of the Lord? why didst thou
not plaie the good stewarde of
thy riches, in bestowing some-
thing vpon needie Lazarus?
why wast thou more vngentle
and vnnaturall than the verye
dogges, that licked his sores?
Where was charitie? surelye it
was frozen, it was deade: no
better euidence than thyne
owne confession, which thou
makest amidst thine endlesse
torments, crieng out and say-
eng:

My life was sinful, mine obe-
dience was to Satan, my para-
dise was the wicked worlde, I
neglected the retrait of so ma-
nie benefits from sin, & there-
fore

fore I lie in paine , and so shal
doo, til I haue paid the vtmoste
farthing, and that is euer.

Come hither now ye liuing,
consider in time and be wise.
Diues was a sinner, and so are
you: Diues neglecting the re-
rraït from sinne, and putting
off from daie to daie, was at
lengthe vpon a sudden thrust
downe into hel : and surelie, if
you do not in tiime repent, but
followe his pathes, then as his
ende was tormentes , so shall
yours bee . For God is no ac-
cepter of persons.

Therfore, ô ye liuing, consi-
der & be wise: and if you haue
begun the race of Diues, re-
pent, returne, awake, least Sa-
tan take you napping, and the
Lord

Lord in his iust iudg'ment suffer him to take your soules frō you, and so rob you of al ioye for euer.

If Diues had knowne the tyrranic of Satan, or the wages of his seruice, or the dangerous extremities of carnal securitie: no doubt hee would haue awaked from sinne, and beene as wise before hande to haue prouided for himselfe, as hee was to late for his brethren.

And shal wce, knowing the danger of deferring to repent, & the vilanic offinne, not prouide before hand against such a dangerous tempest, as Diues abode, and walke wifelie: but incur the danger of extremitie by sleeping in carnal securitie, and

and peritous seruice of sinne?

O ye sonnes of men, be wise and repente, returne from your wicked waiers, giue the old serpent the slip, forsake your old maister sinne, bid adieu to al iniquitie, if you wil not swim in the tormentorie seas of hell with Diues.

Besides this bitter retralte from sin, there bee other trum-peters of gods iust iudgments, whiche ought continuallie to mooue, and effectualie to per-suade vs to forsake the seruice of sinne and Satan. The whole world did serue Satan, bicause it ouerflowed with sinne, ther-fore beholde, it ouerstreamed with water, and al the worlde was drowned.

Here,

Here, if it please al tinners to put on the spectacles of discretion, they may see, what it is to serue sinne, and what to neglecte the Lordes retraite from iniquitie. The whole worlde hauing forsaken the lord God, went a whooring after Satan, and married it selfe to sinne, renouncing innocencie of life, to folowe vice; but lo the end: when Satan by sinne had gotten such a maisterie, and by reason of iniquitie was becom a prince of this world, behold the end of al his practises: the ruine and destruction of the world.

And surelie this was the iudgment of the Lorde, to destroie the wholie, that had neglected

ted

ted to heare his voice in the day of visitation: & this iudgement is bent against all those, that continuē in sinne and wil not repent.

Indeed the Lord hath made a couenant, and therof he hath giuen vs a certaine sacrament and earnest penie, that hee for sinne will neuer drowne the world againe: but yet the couenant may breed in vs no securitie, but rather it is a retrait from sinne, for as much as it is a couenant betweene the Lord and vs, betwene whome no covenant can continue for euer, vnlesse we returne from sinne.

For although hee hath promised not to destroy the world
againe

againe for sinne, and this promise shall be perfourmed, not because we deserue it, but because he hath promised: yet, vnles we repent, *Omnis similiter peribimus*. We shall al likewise perish. Hee wil drowne vs in wo for cuer.

This flood of tormentes, and hellish lake, wherein the damned doo wallow, and wade in vnspeakable paine: this flood doth passe the other, and vnles we repent, and by hartie repentance leape into Noahs arke, and so into the bosome of mother Sion, there is no saluation for vs.

Let vs therefore repent, and lament our sinnes, and close our selues in the readie arke of Moses

Moles, least being at the brink
of death, the waters of hell o-
uerswallow vs.

But to come from the whole
world to the part: behold So-
dom and Gomorrha, the two
stewes of Satan, wherein hee
daily committed fornication
with the sonnes of men. Those
two, Sodom and Gomorrha,
were as wanton damsels of
this world, giuen to all lewd-
nes and lust, they dansed after
sinne, how soeuer Satan piped.

They had renounced al god-
lie chastitie, and to marrie the
old serpente they had broken
their obedience vnto the lord.
But behold, thos two wild ci-
ties were tamed, destroied:
yea burnt with fire and brim-

O. I. stone.

stone.

Now, ô ye children of men, come and see the terrible sight of these two cities burning & consuming with fire : repent and lament your owne liues, that you are not behinde Sodom and Gomor in wickednes, but like miserable wretches, haue pledged them in the cup of spirituall fornication with sinne and Satan.

Let this fire and brimstone, like terrible trumpetters of Gods iust iudgements, sound so shrill in your eares , as to awake you froin sleeping anie longer in sinne, leaſt a worse thing than this doo happen vnto you : yea, whenſoever you ſee water, fire, and brimſtone, thinke

thinke vpon the iudgements
of God against sin, and sinne
not.

Consider that Sodom and
Gomor were destroied for sin,
and that God, when it pleaseth
him, may execute his iudge-
mente vpon thee, whosoeuer
thou be, vñles thou repent: &
therefore returne from sinne,
and sinne not.

Consider, that where al crea-
tures were made for mans vse:
yet y^e Lord in his wrath against
sinne, doth vse them as swords
of vengeance, to cut him off.
And therefore, if wee wil not
onelie haue the Lord, but also
his creatures to profit vs, so
that wee may vse them to the
ende they were created, then

where not onlie the Lord him selfe, but also al his creatures doo crie vpon vs, Repent and sinne not : it standeth vs vpon to amende our faultes , to reforme our liues, and to frame our selues to al good workes , which God hath prepared for vs , that wee shoulde walke therein.

But, ô the lamentable case of Iesus Christ ! ô the vnspeakeable churlishnesse of man ! for if the churlishnesse of one wicked citie Ierusalem, did wring teares out of the glorious eies of our Sauior Iesus Christ, and made him to sigh and sob, because she had dealt so vncerteousslie with him, so preposte-rousslie with hirself, as to stone his

his prophets, to retuite his cloc-
king, and to serue Satan, and
so to worke her owne destruc-
tion: then what yeere, what
daie, what houre: naie, what
moment doo wee not al make
our Sauiour Iesus Christ, behol-
ding our iniquities, to weepe
and to sob, sith that our sinnes
almost do passe in number the
sands of the sea, and haires of
our heads?

Yea, ô the churlishnes of
man! yet by sinne so to grieue
our Sauiour Iesus Christ, from
the whiche to redeeme vs it cost
him bloodie teares, euен the
effusion of his moste pretious
blood. But is it not a miserable
follic in man, by such churlish
dealing to offend our Lord Ie-

sus Christe, who shal come to
iudge the quick and the dead.

Ye swearers, ye cursers and
railers, ye vsurers, theeues, and
murtherers, yce epicures, Pa-
pists, and carnal gospellers, al
ye sinners that lie in sinne, that
knowe sinne, and yet forsake
it not, with what face wil you
present your selues before this
heauenlie iudge, out of whom
you haue wroonge so manie
sobs, as you haue committed
sinnes in your life?

If you haue vsed him so vn-
thankfullie, and wrought him
such griefe: how can you looke
but for griefe for your reward?
But, ô the mercie of the Lord!
that yet crieth, Come vnto me
al yee that labour, and are hea-
uie

uic laden, and I will refresh you. Behold, notwithstanding your infinit offenses, notwithstanding your infinite sinnes: yet, if you will acknowledge them, and bee hartilie sorie for them, that in cōmitting them, you haue greeued the spirit of Iesus Christ, he is readie to receiue you; yea, and as one thirsting to receiue you into fauour again, he calleth vnto you Come: promising, that notwithstanding you bee laden and clogged with sinne, that yet he wil ease you, if you will come vnto him. This is a comfortable retrait, grounded vp on the promise of Iesu Christ, that if we will come vnto him, he will refresh vs.

Now what is Iesuſ Christe? and what are we? wee are sinners, and therefore our due is death: but Iesuſ Christ is a ſauiuour: yea, ſaluation and life it ſelfe: and therefore to go to him, and to leauē ſinne, is to paſſe from death to life, from ſorow of conſcience to peace: yea, ſuch a peace as paſſeth all vnderſtanding.

Yea, Iesuſ Christ is truth, and therefore if wee will ſinne no more, but in a contrite ſpirit repaire vnto him, then will he receiue vs: hee will refresh vs with the deſtitie conforſt of his holiſtpirit, and at length receiue vs into ioy, therin to liue with him for euer.

Therefore, if we haue ſtopped

ped our eares at so many re-
traits sounded against sin : yet
let this one comfortable sped
uttered by our Sauiour Christ,
serue in steede of manie,
Come : but if this retrait of Ie-
sus Christ bee not able to cal-
dhee effectualy to repentance,
then turne thine eies to his
crosse, and seeing the villanie
of sinne thy master, and Satan
the subtill serpent, repent and
amend.

Behold the lambe of God,
he that came in the similitude
of sinfull flesh, to saue thee by
his death. Behold how the di-
uel hath handled him, behold
how his helhounds haue in-
treated him, and all for sinne.
Behold his holy bodie racked,

o 5. be-

behold his holie feet & hands
rent with nails, his headcrow-
ned with thornes, his pretious
side lanced with a speare. Be-
hold his pretious blood drop-
ping, yea outstreaming: be-
hold how the onely beloued
sonne of God, our louing and
blessed Sauiour, lo how tyran-
nouslie the ministers of Satan
haue vsed him.

But why are his holy armes
outstretched? why dooth his
holie head bow it selfe down?
why are his feete and hands so
torne with nailes? why dooth
his pretious blood spinne out?
why is this holie lambe of God
so pitiously slaughtered vpon
the tree?

Surelic, ô man, thou thy selfe
hast

halte ministred the caute, and
thy sinnes haue wrought this
crueltie vpon this innocent
Lambe Iesus Christe: so that,
if thou either loue Iesus Christ,
whome thy sinnes hath torne
so cruelie, or tender thine own
case, for whom he died so mer-
cifullie, beyonde thy merit: sin
no more, but repent, repent,
repent, and defie the diuel, and
al histyrannie.

Yea, and sith his head, his
armes, his hands, his feete, his
side, and pretious blood dō so
cleerolie shew the tyrannie of
sinne: detest, abhor, and auoid
it. And whereas his thornie
crownē, that tore his head: &
the nailes, that rente his hands
and feete: and the speare, that
pearfed

pearled his glorious tide : doo
al crie out vpon vs, that wee
haue so rente and torne by our
sinnes Iesus Christ our blessed
Sauioour, let vs for shame bee
ashamed of our villanie.

Let vs lament, and repent
our iniquities, least that the verie
thornie crowne of his head
the verie nailes that fastened
him to the tree, and the speare
that pearsed his side, doo testifie
a iuste condemnation agaist vs, that wee did so vnta-
thankfulie vse them to destroy
the sonne of God, and yet doo
commit sinne, to our power
seeking to sliae him againe.

O yee butchers ! consider
this innocent Lambe, how he
bleedeth , and sheddeth his

pre-

preious blood, to clenche you from sinne, and so to sauе you from Satan: drinke vp in faith the droppings of his blood, and moisten your soules therwith: eat him and chewe him: for hee is the bread of life, which whosoever eateth, he shal never hunger any more.

Bid war to old Adam proclaime battel against the subtle serpent, and fight like good souldiers of Christ crucified, against sinne: that death and hel being put to the foile, by the strength of your valiant captain, ye may at length be registred among the blessed saints of God for euer.

But if al this wil not moue thee, ô foolish creature, to repentance:

penitance: neither the miserable seruice of Satan, nor the horrible end of sinne, nor the maiestie or mercie of Iesu Christ, nor the villanie that sin wrought vnto him, which all ought to bee forcible motiues, and sufficient retentiuies from sinne: yet consider a while the condition of sinners, which of al other is most miserable.

For first, they are Gods enemies, euен such rebellious enemies, as with open armes in Satans quarrel, vnder corrupt nature, as their souereigne, resist Gods gouernment: which thinge, ô sinful man, is of al other most horrible, to be Gods enimie, to be at war with God to be hated of the most migh-
tie,

tie, puissant and omnipotente
Lord of hosts.

Neither doo sinners, by war-
ring against the honor of God
vnder sinne and Satan, onelie
purchase the anger and hatred
of God vpon their heads: but
also they greeue the courtiers
of Ierusalem, which is aboue,
and put the Angels and Saints
of God to great greefe and so-
row.

For if that they rejoice at the
conuersion of a sinner, and be
gladde when the lost grote is
found, and the straieng sheepe
brought to the sheepfold: then
what greefe, what sorow, what
heauinesse do sinners purchase
vnto them, when being lost,
they wil not be found: and be-
ing

ing straieng sheepe, they will
not be brought to the sheepe-
fold of grace againe.

And here it maye plense all
sinners to consider, that as re-
penting we gladden the An-
gels and Saints of God, and
make the diuell to repine and
greeue: so, when wee commit
finne, and decline from the
right line of righteousnes, then
do we keepe wakes for the di-
uel, then doth hee hop for ioy,
when we defraud the good An-
gels of God of their ioy.

These irreuocable sinners,
these the Lorde dooth hate, as
utter enimies: yea, rotten and
stinking carion is more sweet
before men, than is such a soule
before God and his Angels.

And

And therefore let all such repent, not onelie because they are injurious to God, and offensive to the good : but also bicause they are stinking creatures and such as the Lord neither may nor wil abide , vnles they returne vnto him in sack-cloth and ashes : and thierfore repent and amend.

Secondly, those sinners that stop their eares against the retrait of these motiues, let them consider their woonderous follie. For sinne is the dung of the old serpent, & hee that sinneth for the vilest thing that is, forsaketh the most pretious iewel in heauen and earth.

For what doorth mans soule lose by sinne? from whom departeth

parteth she? from whom doth
shee separate herselfe? euen
from God her maker, her re-
deemer and Sauior: yea when
she sinneth she forlaketh sal-
uation, and her owne safetie,
shee runneth into the stinking
lap of the diuell her desperate
aduersarie, and hasteneth hir
selfe vnto hel.

Yea, by sinne the kingdome
of the diuel is inlarged: for he
that comitteth sinne is the
seruant of sinne. And what if I
saye that sinne maketh man
like to Satan? for whatsoeuer
deformitie or filth is in the di-
uel, that is by sinne: of the
which if the diuell inight bee
freed, he were a noble and ex-
cellent creature. Euen so the
soule

soule of man, by sinne is made filthic and deformed like the diuel. And what an iniurie is this to God, that by sinne, of his owne image, wee shoulde make the image of the diuel ?

Repent therefore, and consider thirdlie, that it gladdeneth the diuell to see vs sinne, because thereby we beecome his dwellinge house. Now, how cursed a thinge is sinne, which maketh the temple of God the temple of Satan ? what follie : nay, what madnes is it to lodg the diuel in our hearts, and to driue Christ and his holie spirit out of doores ?

Why shoulde man deale so vnthankefullie with him, that being God, came from the top
of

of the heauens to this vallie of
miserie, to take mans flesh vp-
on him, that hee might be his
Iesus? or why should we sinne,
and by continual sinning, bid
adieu to the spirite of holines,
and harbor satan in our harts?
shal he, by whome al creatures
were made glorious, by sinne
be banished far from vs? and
he, by whom al creatures were
deformed, bee wholie lodged
within vs?

But tel me, ô man, Christ is
saluation, life, ioy, loue, and al
in al: the diuel is the father of
death, a murderer, a manslaier,
a tyrante, a prince of darknes,
the worker of woe. Now an-
swer, doost thou like better of
death, than of life: of paine,
than

than of ioye : of hatred, than loue: of damnation, than saluation: and of hel, than of heauen? if thou doo, then shalt thou depart cursed into the euerlasting fire. But if thou doo prefer Iesus Christ, with his inestimable blessings, before Satan: then why doost thou wallowe in sinne, which is the onlie waie to preferre Satan in this world, & to establish his kingdome of darknes ?

Wherfore, ô miserable man
repent and amend : consider,
that Iesus Christ, like an euangelical
henne, neuer ceaseth
clocking to gather thee vnder
his winges like a chicken : let
him not clock & cal in vaine,
neither be thou like vnto them
that

that stoppe thier eares against
the charmer, charme he never
so wiselie.

Consider that God created
thee wholie to serue him, with
al thy hart, soule, strength, and
power: remember that thou
at baptisme diddest vowe and
swere obedience to his name:
remember that before **GOD**,
and al the bande of the holie
Angels and Saints, thou didst
renounce **Satan**, and al his
works: and repent, vnles thou
wilt haue **God** and al his hea-
uenlie citizens, at the daie of
reuelation, to giue sentence of
condemnation againste thy
periurie.

And why, **o miserable man,**
shouldest thou breake thy faith
giuen

giuen to God in baptisme ? it
is not an oth to bee repented.
For the seruice of the Lorde is
onelie mans safetie, as the ser-
uice of Satan is the only cause
of mans miserie.

The gailor that held vs in a
slauishe and spirituall Ægypt,
was not Pharao, but the diuell,
and that for sinne : and there-
fore, if we couet to inhabit the
land of promise, and to liue in
libertie, free from calamitie, it
standeth vs vpon to returne
vnto the Lord, who is onelye
able, by his outstretched arme
to saue and defend vs, from the
miserable seruite of so ty-
rannous a ruler.

Againe, al the spirits in hell
may curse the filthie bondage
of

of sinne, by seruice whercof they are in torment, and shall continue in paines vnspeakable for euermore. The Saints and holie ones of God are in blisse, in ioy: yea in such ioye, as neither eye hath scene, nor eare heard, nor hart euer conceiued. And whie? euen because they repented, forsooke sinne, and did the will of God in heauen. For they only haue entred, and shall enter into the kingdome of heauen, that doo the wiſe of our heauenlie father.

Therefore, sith his will, is our sanctification, innocencie of life, puritie in conuersation, vprightnes of hart, abstinenſe from the lusts of the fleshe: if that wee hope to enioye the ioies

ioies of heauen, and to escape the paines of hell, let vs shewe our selues repentaunt from henceforth, dooing good, and eschewing euill, by all meanes possible.

Considering withall, that as it is the most miserable thing in the world, to be like the diuell: so it is the most blessed estate, to be like Iesus Christ, to the which we are thus exhorted: Be ye holye, as I am holie. And surely, how shall we hope, as members to liue with Iesus Christ our head in heauen, if that by abstaining from sinne, we conforme not our selues vnto him, whom no man was able to rebuke of sinne?

P. I. And

And therfore here I cite all sortes of men to consider of their estate, to remember those dangerous daies, to beware of the craftie conueiances of Satan, and to followe the good shepheard Iesus Christ, who goeth Before his sheepe, and whom we ought to followe, if we be, or wish to be numbred among his sheepe.

Giue a farewell to the olde man, depart from corrupt Adam, serue sinne and Satan no more: but endeuour, as far as the frailtie of the flesh will suffer you, to serue Iesus Christ, that in the ende of this world, we may be set vpon his righte hand, as sheepe who in the time of our pilgrimage, did giue

giue eare vnto his voice, conforming our selues vnto his steps, as neere as we could.

Let not the loue of riddes, the desire of any worldly promotion, or anie thing vnder the sunne, bee it never so glorious since the Preacher crieth out, & saith that al is vanitie, blind the eies of your vnderstandings, withdraw your affectiōns, or restraine and pul backe your harts from thinking vpō the tormentes in hel, or the triumphes in heauen : the one apointed as punishments for wickednes and iniquitie, the other assignd as rewardes for righteouſnes and innocencie.

The Lord of his mercie so moisten our harts, that al hard-

nes beeing taken awaie, wee
may with moste willing con-
sents ioine handes with Iesus
'Christe our capteine, against
Satan, sinne, the fleshe, and the
world: which enimies doo bit-
terlie, and also continuallie
war against vs, and far exceed
our strength to resist them, vn-
lesse that we forsake them, &
shrowd our selues vnder Iesus
Christ, to whom be al glo-
rie both now and
for euer, A-
men.



A praier vnto almighty God, wherein we beseech his diuine Maiestie, so to blesse vs with his grace, that the use of the praiers centained in this booke, and the wholesome lessons comprised in the same may take Christian effect in vs, to our great comforte at al as-saies, & specialtie in time of necessite.
Made by A. F.

O Father of endles mercie, y fountaine and welspring of al perfect happiness, the giuer of grace, the bestower of true

blessednes, & felicity: heare vs, ô heare vs for thy bot-
tomlesse compassion sake,
& grant vnto vs, we hum-
bly beseech thee, whatsoe-
uer wanteth in vs towards
þy accomplishment of our
calling and dutie.

And bicause thy holie
word the trumpet of truth,
& treasure of great riches,
hathe in expresse speeche
threatened manie stripes
to that negligent seruaunt
whiche knoweth thy will,
and yet doth it not: vouch-
safe vs, and as manie of vs
as are instructed & taught,
and thereby perceiue and
vnder-

vnderstand thy heauenlye
pleasure, endeuouring to
walke thereafter, maye a-
uoid that penaltie of negli-
gence, which is denoun-
ced against the idle seruāt:
thy grace preuenting vs in
all our actions and intents.

We can not denie, but
that the saieng of thy wel-
beloued son, the substance
of truth, and liuelye image
of thine owne maiestie is
vndoubted, certaine, and
infallible: namely, that not
euerye one whiche crieth
Lord, Lord, shal enter into
the kingdome of heauen:
but he which fulfilleth thy

wil: & forsaking the world,
and all worldly pompe, be-
taketh himselfe wholy vn-
to the seruice of thee, and
submitteth himself a scho-
ler in thy schoole ; where
learning sound & substan-
tial knowledge, he may be
the more in loue with the
riches of thy kingdome ,
and bid al earthlie vanities
auant.

Now, most mercifull Fa-
ther, for that the helpes to
holines of life are infinite:
some, and those singular,
consisting in thy Gospell
preached : some, and those
notable , in sinceritie of
conuer-

conuersation, and examples of godlines expressed: some, and those special, in exhortations tending vnto Christianitie declared: some, and those heauenlie, in praiers and supplications contained: maie it please thee, of thine unspeakable goodnes, ô mercifull Father, to giue vs grace so to imprente them in our memories, and to haue them sealed in our hearts, that the course of our whole life may testifie to the world, that thy gifts in vs are not voide and frustrate, barren and fruteles,

p. 5. vaine

vaine and vnused. Least be-
ing otherwise, it chaunce
vnto vs, as vnto him that
knitting vp his talent in a
napkin, & hiding the same
in the ground, had not on-
lye the same taken from
him, but was also cast into
utter darknesse for his idle-
nes & vnprofitable seruice.

Among al which helps,
o eternal God, and faithful
ouerseer of our soules, for
that this, which wee haue
in hand, is not of least ac-
count, since thereout wee
sucke the sweet sap of com-
forte, the assistance of thy
spirit being presente with

vs:

vs: wee beseech thee with
al submission, to direct our
vnderstandings, to increase
our faith, to confirme our
hope, to kindle our zeale,
to guide al our affections,
and to gouerne the whole
course of our life : that
exercisinge our selues in
this, or anie other godlie
volume, published for the
edification of thy Church,
wee may vse it and them
with integritie & vpright-
nes of iudgement, with de-
uotion void of hypocrisie,
with faithfull inuocation,
with humilitie and submis-
sion: that inuring our selues

to

336 *Apraier.*

to praier vnfainedlie, wee
may obteine that whiche
we praie for effectualy, and
for the same ministred vnto
vs in time of necessitie,
with hart and voice extoll
thy most dredful maiestie :
to whome bee all honour,
glorie, power and dominion
euerlastinglie : To this
let al people say **A-**
men most ioyfullie: **A-**
men.

FINIS.



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Glorie to God:

AMEN.

FINIS.



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